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THE

NETTI-PAKARANA

WITH

EXTRACTS FROM DHAMMAPĀLA'S
COMMENTARY

EDITED BY

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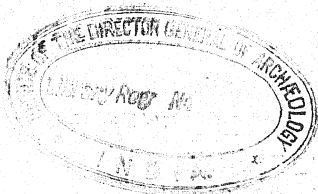
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ABBREVIATIONS¹.

1. Canonical Books.

- A. — *Anguttara-Nikāya*.
B. — *Buddhavamsa*.
C. — *Cariyā-Piṭaka*.
D. — *Dīgha-Nikāya*.
Dhp. — *Dhammapada*.
Dh. S. — *Dhamma-Saṅgani*.
It. — *Itivuttaka*.
Jāt. — *Jātaka*.
Kh. P. — *Khuddaka-Pāṭha*.
K. V. — *Kathā-Vatthu*.
M. — *Majjhima-Nikāya*.
M. P. S. — *Mahā-Parinibbāna-Sutta*.
P. P. — *Puggala-Paññatti*.
P. V. — *Peta-Vatthu*.
S. — *Samyutta-Nikāya*.
S. N. — *Sutta-Nipāta*.
Thag. — *Thera-Gāthā*.
Thig. — *Theri-Gāthā*.
Ud. — *Udāna*.
Vin. — *Vinaya*.
V. V. — *Vimāna-Vatthu*.

2. Other Books.

- Asl. — *Attha-Sālinī*.
K. V. A. — *Kathā-Vatthu-Aṭṭhakathā*.
G. V. — *Gandha-Vamsa*.
Jin. — *Jinālamkāra*.
Dhp. A. — *Dhammapada-Aṭṭhakathā*.
Dip. — *Dīpavamsa*.
Man. — *Manoratha-Pūraṇī*.

¹ For Pali books, read the suggestions by Professor Rhys Davids in J. P. T. S. 1896, p. 102 sqq.

- Mil. — Milinda-Pañha.
 Nett. — Netti-Pakarāṇa.
 Nett. A. — Netti-Pakarāṇa-Aṭṭhakathā.
 Pet. — Peṭakopadesa.
 Sad. S. — Saddhamma-Saṃgaha.
 Sās. — Sāsana-Vamsa.
 Sum. — Sumaṅgala-Vilāsini.
 Vis. M. — Visuddhi-Magga.
 Lal. — Lalitavistara.
 Mhv. — Mahāvastu.
 MBh. — Mahābhārata.
 S. B. E. — Sacred Books of the East.
 J. P. T. S. — Journal of the Pali Text Society.
 J. R. A. S. — Journal of the Royal Asiatic Society.
 Z. D. M. G. — Zeitschrift der deutschen Morgenländischen Gesellschaft.

CORRECTIONS AND ADDITIONS.

- p. 2, l. 12 fr. b. add *sukhasaññā* after *subhasaññā*.
 p. 11, l. 6 fr. b. read *sukke*.
 p. 13, l. 12 fr. b. delete the full stop after *ti*.
 p. 20, l. 13 fr. b. cp. A. II, p. 210.
 p. 38, l. 5 fr. t. put a full stop after *pahiyyati*.
 p. 54, l. 3 fr. t. join *adhipaññā* and *sikkhā*.
 p. 128, l. 1 fr. t. read *saṃkilesabhāgiyam*.
 p. 194, l. 6 fr. t. separate *nayanti* and *tāyā*.
-

INTRODUCTION.

The *Netti-pakarana*, also called *Netti-gandha*, or simply *Netti*, i. e. the treatise or the book on 'Leading'¹, to wit

¹ For this rendering of the title of our work, see below p.194. The word *netti* mostly occurs in *tappurisa*-compounds, e. g. in *bhavanetti*, *āhāranetti*, *dhammanetti*, and *buddhanetti*. In one instance *netti* is used in a *bahubbihi*, viz. *netticchinnassa bhikkhuno* (Ud. p. 46; It. p. 94), and here the word has the secondary meaning of 'rope', 'cord' (cp. W. Subhūti, *A Complete Index to the Abhidhānappadīpikā*, s. v. *bhavanetti*), that is to say, it means the instrument, visible or invisible, by which a being is led. In its original meaning *netti* signifies the action of leading. Both meanings concur in *bhavanetti* and *āhāranetti*, which ultimately assumed the meaning of 'desire' or 'lust'. *Bhavanetti* (e. g. Dh. S. 1059.1136.1230) is the leading to existence as well as that by which this leading is effected, to wit *taṇhā*. For *taṇhā* leads men to existence, and by *taṇhā* they are led to it as cows (are led) by a cord bound about their necks wherever they are wanted (Asl. p. 364). Thus *bhavanetti* is used as a synonym of *taṇhā* (see *Abhidhānapp.* No. 162), and in *Nett. A.* (fol. nā, obv., third line) *bhavanetti* (on p. 166, l. 9 fr. b.) is declared to be *bhavābhavanāyanasamatthā taṇhā-rajju*. *Āhāranetti*, which is known to me only from It. p. 37 (*āhāranettippabhavam*), signifies 'that which leads men to food' (nourishment), i. e. hunger, a form of *taṇhā*. In *dhammanetti* (Mil. p. 328) and *buddhanetti* (Mil. p. 71) the first part of the compound does not denote the goal of the motion expressed by *nayati*, *neti*, and *netti*, but designates the instrumentality. *Dhammanetti* (cp. also *dharmanettri*, Mhv. II, p. 357, 5; III, p. 234, 12. 17) means leading as performed by the Law, and *buddhanetti*, accordingly, means leading by the Buddha, and not the eye of Truth and the eye of the Buddha, as

to a knowledge of the 'Good Law' (and the Supreme End of it), does not form part of the canonical books which have been handed down by the dwellers in the Mahā-Vihāra at Anurādhapura. Nowhere indeed is it mentioned in the official, or quasi-official, lists of the Piṭaka texts which are due to Buddhaghosa¹. But although, strictly speaking, it cannot be classed along with the Buddhist Holy Writings, it is nevertheless deemed of no less authority than those works which are looked upon as the genuine Word of the Buddha. In a postscript to our text² which is to be found in each of the three MSS. used for the present edition the *Netti* is said to have been preached to the Brethren by Mahākaccāyana; whereupon it was authorized by the Blessed One, and rehearsed at the First Rehearsal (*mūlasaṃgīti*). A similar statement is made in the Commentary³ and in the Sub-Commentary⁴ (*ṭīkā*) to the *Netti*. Moreover, the name of Mahākaccāna occurs in the opening stanzas of our work and at the conclusion of every section of the *Paṭiniddesa*, where the doctrines uttered briefly in the *Niddesa* are set out in detail. The occurrence of the name of Kaccāyana in a work of his apparently gave a shock even to an adherent of the belief that Kaccāna was the author of the *Netti*. In a passage of the Commentary⁵ we are told that

rendered in S. B. E. XXXVI, p. 204; XXXV, p. 110. In the *Sikṣāsamuccaya* by Śāntideva (ed. by Professor Bendall), p. 88, l. 14 *saddharmanetrīm* occurs, for which the editor (in the Additional Notes) proposes to read *netram*. I may here mention also the compound *bhagavannettika* (e. g. S. III, p. 66; IV, p. 221) = having the Blessed One as a leader. ¹ Sum. I, p. 17; Asl. p. 18. ² See p. 193.

³ See p. X. ⁴ The *ṭīkā* (fol. 8, rev., last line) relates that, once on a time, when this great Thera was dwelling in a rose-apple grove, he enounced this exposition (*pakaṛaṇa*), adorned with the *hāra-naya-paṭṭhāna* (parts), to the Brethren under his superintendence. Afterwards he made it known to the Blessed One who himself approved of it, saying "Therefore, Kaccāna, keep this explanation of the Law (*dhammasaṃvannaṇā*) by the name of *Dhammanetti*". Thus it (the exposition) received its name. ⁵ See p. 194.

v. 3 of the Saṃgaha as well as the repeatedly occurring formula 'Therefore the venerable Mahākaccāna said' are later additions, which were inserted into our text by the rehearsers of the Holy Writings at the First Convocation. Of course, the author of the Commentary was of opinion that he could speak so without prejudice to his belief as regards the authorship of the Netti. Our first task therefore will be to search out the evidence which both he and the Buddhists of to-day possess to account for the high antiquity they accord to our work.

Taking our issue from the present time, we first consult the Sāsana-vamsadīpa ('Lamp of the history of the Doctrine') by the Thera Vimalasāra, who completed his poem A. B. 2423 (A. D. 1880)¹. In v. 1193 of it a Commentary on the Netti² is ascribed to Dhammapāla, and this Dhammapāla is stated to have written seven other commentaries, viz. on Ud., It., C., Thag. and Thig., V.V. and P.V. Here-with agrees the Sāsana-vamsa³, a prose work compiled by the Burmese Pañṇasāmi in 1861 A. D.⁴. Besides we learn from it that the Netti had been translated into the Burmese language by the Thera Mahāsīlavamsa in the fifteenth century of the Christian era and again two centuries later on by a dweller in the Pubbārāma-Vihāra⁵. We now turn to the Gandhavamsa ('Book-History'), a catalogue yet undated of books and authors, with scanty details about their home and activity. Thus, e. g., we read in it that Dhammapāla wrote his commentary on the Netti, termed a work of Mahākaccāyana⁶, at the request of the Thera Dham-

¹ Published at Colombo A. B. 2424, but not for sale.

² Nettīyatthakathā cāpi etā atthattavannanā
ācariya-Dhammapālatheren'evābhivannitā.

³ P. T. S. 1897, p. 33. ⁴ See the dissertation by Mabel Bode, Ph.D., p. 1 (published together with the Sās.). ⁵ Sās. p. 99; 116.

⁶ G. V. p. 59. On p. 66 we are told that Kaccāyana was a native of Jambudīpa (India) and before his conversion chaplain to king Candā (Caṇḍa) Pajjota of Ujjeni in the Avanti-country. For this king, see Vin. I, p. 276 sqq.; Dh. p. 157 sqq. (Fausböll). A tika to the Netti is attributed to Dhammapāla on p. 60, but this is likely to be an error,

marakkhita¹. The author of the G. V. omits mentioning his authorities, but, in our case, they manifestly were the introductory stanzas of Dhammapāla's Commentary on the Netti, which run as follows²:

- Thitīm ākaṅkhamānena ciraṃ saddhammanetthiyā
 Dhammarakkhita³-nāmena therena abhiyācito — (5)
 Padumuttaranāthassa pādamūle pavattitam
 passatā abhinīhāraṃ sampattam yassa matthakam (6)
 'Samkhittam vibhajantānam eso aggo' ti ādinā
 thapito Etad-aggasmiṃ⁴ yo mahāsāvakkuttamo (7)
 Chaḷābhiñño vasippatto pabhinnaṭṭisambhido
 Mahākaccāyano therō sambuddhena pasamsito — (8)
 Tena yā bhāsita Netti Satthārā anumoditā
 sāsanaṃ sadāyattā navaṅgass' atthavaṇṇanā (9)
 Tassa⁵ gambhīraṇāpehi ogāhetabbabhāvato
 kiñcāpi dukkarā kāmam atthavaṇṇanā mayā (10)
 Sahasaṃvaṇṇanam yasmā dharate Satthu sāsanaṃ
 pubbācariyasihānam tiṭṭhate ca vinicchayo (11)
 Tasmā tam upanissāya ogāhetvāna pañca pi
 nikāye Peṭakenāpi⁶ saṃsandetvā yathābalaṃ (12)
 Suvisuddham asaṃkiṇṇam nipuṇatthavinicchayaṃ

due to the circumstance that an anuṭṭikā to the ṭikā of the Abhidhammatṭhakathā is mentioned there by the name of Linatthavaṇṇanā and also an anonymous ṭikā to the Netti-aṭṭhakathā by the same name is extant (see J. P. T. S. 1896, p. 42). In a second list of the works of Dhammapāla on p. 69 (op. cit.) this ṭikā is missing, whereas a Niruttipakarana-aṭṭhakathā-ṭikā appears instead of it. The occurrence of two similar titles in both lists has induced Mrs. Bode to believe that the lastnamed title was a slip for Netti (see J. P. T. S. 1896, p. 66 n. 2). But it is hardly probable that Dhammapāla has written a ṭikā or an anuṭṭikā to the same work to which he had written an aṭṭhakathā or a ṭikā.

¹ op. cit. p. 69. ² vv. 1—4 are identical with those given in P. V. A. p. 1 and V. V. A. p. 1. ³ Nothing else is known of him. ⁴ See A. I, p. 23; Man. (ed. Colombo 1893), p. 126 sqq. ⁵ MS. has tassa. ⁶ The Peṭakopadesa is meant here. A verse, written in the Aryāmetre, is quoted in the commentary on the Netti (fol. ki,

Mahāvihāravāsinam samayaṃ avilomayaṃ (13)

Pamādalekham¹ vajjetvā pāliṃ sammā niyojayaṃ
apadesaṃ vibhāvento karissāṃ² atthavaṇṇanaṃ. (14)

Iti atthaṃ asaṃkiṇṇaṃ Nettipakaraṇassa me
vibhajantassa sakkaccaṃ nisāmayatha sādhave ti. (15)

If then the G. V. and, as the same observation holds true also of the Sās. and other books², this whole class of works ultimately depends upon what Dhammapāla, the reputed

obv., third line from bottom), by the words:—Vuttaṃ h'etaṃ Peṭake. It runs as follows:—

Yattha ca sabbe hārā | sampatamānā nayanti suttatthaṃ
byañjanavidhiṃputhuttā | sā bhūmī hārasampāto ti.

Another verse (fol. cit., last line but one), which is introduced by Etthāha, is not unlikely to have been taken also from the Peṭako³. It runs:—

Idaṃ Nettipakaraṇaṃ mahāsāvakaḥṣitaṃ

Bhagavatānumoditaṃ (MS. 'tā anu') ti ca;

whereupon the question is put:—Kathaṃ etaṃ viññāyati ti, and answered by the words:—Pāḷito eva, na hi pāḷito aññaṃ pamānataraṃ atthi. Yā hi catūhi mahāpadesehi aviruddhā pāḷi, sā pamānaṃ. Tathā hi agarahitāya ācariyaparamparāya Peṭakopadeso viya idaṃ Nettipakaraṇaṃ abhataṃ. A further reference to the same work occurs in the commentary on Nett. p. 126 (see Extracts p. 241).

¹ MS. has mahāda⁴. The tika, which has pamāda⁵, explains this word as follows:—Aparabhāge pottha-kārūḷhakāle pamajjitvā likhanavasena pavattaṃ pamāda-pāṭhaṃ vajjetvā apanetvā pāliṃ sammā niyojanti tam tam Netti-pāliṃ tattha tattha udāharanabhāvena ānitasutte samma-d-eva niyojento atthasaṃvaṇṇanāya vā tam tam udāharana-suttasamkhātaṃ pāliṃ tasmim tasmim lakhaṇabhūte Nettigandhe samma-d-eva niyojento. ² Excepting the Sadhammasaṅgaha, a compilation made by a certain Dhammakitti who probably lived under Bhu-vaneka-bāhu V and Vira-bāhu II, two kings of Ceylon at the end of the fourteenth and at the beginning of the fifteenth century. Among the works, attributed in the Sad. S. (p. 63) to Dhammapāla, a commentary on the Netti is not mentioned. Since, however, the commentaries by the same author on the Ud., It. and C. are likewise omitted, completeness did not fall into the scope of our writer. The

author of the Commentary on the *Netti*, had prompted them, the assertion of the Buddhists as to the age of the *Netti* evidently is a gratuitous one. It only follows that the *Netti* in its present shape was extant in the time of Dhammapāla, i. e. in the fifth century of our era¹.

But since 'Dhammapāla' is a very common name among Buddhists, ancient and modern, it may be objected that possibly different writers, all of the same name, have been confounded, one with the other, by the Buddhist writers on ecclesiastical history. In a chapter, entitled 'On the native places of the scholars' (G. V. p. 66 sq.), four scholars by the name of Dhammapāla are enumerated. Two of them are mentioned in a series of (ten) scholars, all natives of India². The first is the same whom I named before. In another passage of the G. V. (p. 60; 69) he is said to have written fourteen books, one of them being the Commentary on the *Netti*. His name follows that of Buddhadatta, who composed the *Jinālaṃkāra*³, and precedes that of Ānanda,

Netti itself is named in v. 35 (loc. cit. p. 63), which runs thus:—

Kaccāyanena therena racitaṃ yaṃ manoramaṃ

Nettippakaraṇaṃ nāma Sambuddhassānumatiyā.

The chronological order is totally upset from chapter VII to the end of the *Sād. S.*

¹ See Z. D. M. G. 51, 1897, p. 126 sq. ² In the J. P. T. S. 1896, p. 64 the former of these two Dhammapālas is erroneously denoted 'native of Laṅkā' (Ceylon).

³ G. V. p. 69. It is missing, however, in the list of the works of Buddhadatta (an Indian, cf. p. 66) given on p. 59 of the G. V. The *Sās.* (p. 29) relates, in accordance with the *Buddhaghosupatti* (ed. J. Gray), p. 49 sqq., that Buddhaghosa and Buddhadatta had a friendly meeting on the ocean between India and Ceylon, and the latter declared the *Jin.* to have been composed by him. *Sās.* p. 33 we are told that Buddhadatta wrote a commentary on the B.—Professor J. Gray, in the Introduction to his edition of the *Jin.*, ascribed this poem to Buddharakkhita, a Ceylonee (cf. G. V. p. 67), who in the G. V. (p. 72) is said to have written a *ṭikā* (called *Jinālaṃkāra*?) to the *Jin.* It is true that a postscript, to be found also in the Mandalay MS. of this text, names Buddharakkhita, but,

to whom a *Ṭikā* to Buddhaghosa's Commentary on the *Abhidhamma*-books is ascribed¹. The second is called *Culla-Dhammapāla*. He was the senior pupil of *Ānanda* and wrote the *Saccasamkhepa*². A third *Dhammapāla* appears in a list of (fifty-one)³ scholars, all natives of Ceylon. He is named in this list between the author of the *Vuttodaya*, elsewhere called *Samgharakkhita*⁴, and two scholars who are left unnamed. He therefore must have lived during the twelfth century A. D. or shortly after. A fourth *Dhammapāla* occurs in a group of (twenty-three) scholars⁵ who are said to have written at *Arimaddana* (*Pukkāma*) in India⁶. To the same group belongs a scholar, *Saddhammapāla* by name. In a preceding chapter of the G. V. (p. 58 sqq.), with the signature 'On the book-making

since the verses where his name occurs are not altogether perspicuous, I venture to question the statement of Mr. Gray. I need not say that I am unable to accept the date accorded to *Buddharakkhita* by Mr. Gray, even if I could agree with him as regards the author of the *Jin*. The latter cannot have lived earlier than in the fifth century A. D., for his work is composed in the artificial metres of the classical poetry and full of verbal tricks.

¹ G. V. p. 60; 69; *Sās.* p. 33. ² G. V. p. 60; 70; *Sās.* p. 34. In the latter book the author of the *Sacca* is simply called *Dhammapāla*. ³ For the method how this number can be reached, see the list arranged by Mrs. Bode in the J. P. T. S. 1896, p. 73 sq., but I doubt if we are entitled to combine the two lists of the G. V. p. 66 sq.

⁴ G. V. p. 61 oddly separates *Samgharakkhita* from the *Vuttodayakāra*; but cp. p. 70; also *Sās.* p. 34. As to the age of *Samgha*, see *Pali Studies* by Major G. E. Fryer (1875), No. 1, p. 1; and, since *Samgha* is identical with *Moggallāna*, the *Pali Lexicographer*, see also the Preface to the *Abhidhānappadīpikā*, by W. Subhūti, p. I. ⁵ G. V. p. 67. In the J. P. T. S. 1896, p. 61 this group has been rightly separated from a former group of Indian scholars. It may be that this *Dhammapāla* is the same who, in the *Sās.* p. 33, is said to have written an *anuṭikā* to a *ṭikā*, called *Vimativinodani*, on the *Vinaya* by *Kassapa* in the *Tamul-country*, in the twelfth or thirteenth century A. D. ⁶ Not in India proper, but in Burma, cf. *Sās.* p. 25, and Mrs. Bode's *Introd.* p. 3, n. 2.

scholars', only two Dhammapālas are to be found, viz. (Mahā-)Dhammapāla and Culla-Dhammapāla. The predicate 'Little' appears to have been given to the latter to discern him from his greater namesake. But he cannot have lived later than the former, because his teacher Ānanda wrote the Mūlaṭṭikā at request of Buddhāmitta, at whose request also Buddhaghosa wrote the Papañca-Sūdanī².

To sum up our results thus far, the possibility of a *quid pro quo* must be conceded. And why should we deny in *hypothesi* that a work of one scholar might not be attributed to another of the same name? But suppose that the Buddhist historians were led by the wish to exalt one at the expense of another, why have they stated that two of four Dhammapālas lived in the time of Buddhaghosa, though they had nothing in common but the name? How is it that both are distinguished from each other, instead of growing together?—Respecting the opposite possibility, to wit that one scholar by the name of Dhammapāla has been split into two who were living about at the same time, we look in vain for a reason to justify such a procedure. Therefore, from whatever standpoint we consider the question, the identity of the author of the Commentary on the Netti with the celebrated Buddhist writer who is known to us by the name of Dhammapāla, native of Kāñcī-pura, cannot be reasonably disputed.

A serious difficulty, however, would arise, if the Netti could not have been extant in the time of Buddhaghosa, or if, from interior reasons, we must assign a later date to the Commentary on it. Now, without a complete edition of Buddhaghosa's works before us, it is impossible to say whether this great Buddhist scholar mentioned the Netti or omitted doing so. In those portions of his works which have been made accessible neither the name of the Netti² nor a direct reference to it is to be met with. But an in-

¹ G. V. p. 68 sq

² The term dhammanetti occurs in

Sum. I, p. 31.

direct reference occurs in the *Atthasālinī*¹, being Buddhaghosa's commentary on the *Dhammasaṅgani*. Among the authorities quoted there² the *Peṭaka* is to be found, and if the book current under this title as an abbreviation for *Peṭakopadesa*³ was known to Buddhaghosa, the *Netti*, too, which forms its counterpart has, in all likelihood, come to his notice, and it was merely by chance that he did not expressly refer to it. But, however this may be, we are certainly not allowed to infer from *Asl.* p. 4 sq. that Buddhaghosa, when writing this passage, has not been aware of a book which pretends to be a work of Mahākaccāyana. For, in order to explain how the *Kathāvatthu*, in spite of its being a work of Tissa Moggallāputta, was held in honour like the Word of the Buddha, he naturally could make use of an incident occurring in the Holy Writings, but not of a book which derives its prerogative to be as holy as the Word of the Buddha from the very incident adduced in favour of the *K. V.*

On the other hand, nothing in the Commentary on the *Netti* speaks against *Dhammapāla*, whose authorship as regards the *Paramattha-Dīpanī* and similar works is beyond doubt. Firstly, the language, i. e. all that forms a mark and feature of the grammar and glossary of our Pāli Commentaries, has a great resemblance to other works of the same author. Yet, since tradition and custom have so great an influence on it, I do not lay much stress upon similarity in language. Secondly, and this perhaps more deserves our attention, among the verses quoted in the commentary, except those which are borrowed from the *Netti*, and also excepting such verses as are taken from

¹ p. 165. ² See Caroline A. F. Rhys Davids, *A Buddhist Manual of Psychological Ethics* (London 1900), p. XXIII sq. I may be permitted to add that by *aṭṭha-kathā* at p. 33 the *Papañca-Sūdanī* is meant (cp. J. R. A. S. 1895, p. 759-63: commentary on the passage *Sato pajāno, Ānanda, Bodhisatto Tusitakāyā cavitvā mātu kucchim okkamati ti* = *M. III*, p. 119). ³ See p. X n. 6.

the canonical books, one¹ at least can be traced in two of Buddhaghosa's Commentaries. This verse (and a group of similar verses which Buddhaghosa has embodied in the Introduction to a number of his commentaries) belongs, in my opinion, to a collection of *versus memoriales*, called Saṃgahā in the Nett. A.² Thirdly, two works are referred to in it by name, viz. the Peṭakopadesa³ and the Atthasālini⁴. The words quoted from the former I have not yet been able to trace. Those quoted from the latter are in one instance identical with the words of the published text, whereas in another they give merely the quintessence of the corresponding passage in the published text. The Peṭakopadesa is ascribed by the Buddhists to the same Mahākaccāyana who, according to them, is the author of the Netti⁵. As regards the Asl., it is, at first sight, striking to find a work referred to by a contemporary of its author. But we must remember that also the Dhṛp. A. is referred to in the V. V. A.⁶, and a ṭikā to the Vis. M.

¹ Atthānaṃ sūcanato | suvuttato savanato 'tha sūdanato
suttānā suttasabhā-gato ca Suttan ti akkhātan ti.

For this verse, see Nett. A., fol. kai, obv., l. 3; Sum. I, p. 17 sq.; Asl. p. 19 (in the second half suttam is inserted before Suttan ti against the metre). The words dvādasā padāni suttam (Nett. p. 1, v. 2 a) refer to it, as we are told by the Cy.:—Dvādasā padāni suttan ti vuttam. Yaṃ pariyattisāsanaṃ ti attho. Taṃ sabbam ti taṃ suttan ti vuttam sakalaṃ buddhavacanaṃ. Byañjanañ ca attho cā ti byañjanañ c'eva tadattho ca. Yato dvādasā padāni suttan ti vuttam, idaṃ vuttam hoti. Atthasūcanādito suttam pariyattidhammo, tañ ca sabbam atthato dvādasā padāni: cha byañjanapadāni c'eva cha atthapadāni cā ti. Atha vā: yad etaṃ sāsanaṃ ti vuttam, taṃ sabbam suttam pariyatti sāsanaṃ adhippetabbā. Atthato pana dvādasā padāni byañjanatthapadasamudāyabhāvato, yathāha: byañjanam attho cā ti. ² In Sum. and Asl. these verses are said to promote knowledge of the (sacred) texts. The metre of the whole Collection seems to have been Ariyā. ³ See p. X n. 6. ⁴ See p. 215; 240. ⁵ G. V. p. 59. ⁶ p. 165, unless we have to do with an interpolation. But we know as yet too little about the habits which scholars of the *genre* of Buddhaghosa and Dhammapāla were addicted to for being

is likewise connected with the name of Dhammapāla in the G. V.

Thus, the Commentary on the *Netti* tends to confirm the opinion current among the Buddhists that Dhammapāla composed it. Moreover, Dhammapāla is our first and, before Dhammakitti in the fifteenth century¹, our only witness for the *Netti*. By him the opinion has been borne out that the *Netti* was preached by that Thera whom the Buddha declared as a "model to those who are qualified for setting out in detail sentences proclaimed concisely before".

In ascribing the *Netti* or, strictly speaking, the *Paṭiniddesa*-portions of it to one single author, the Buddhists are undoubtedly right. None but one could have planned a work of such a harmonious unity as the *Netti* proves to be when closely examined, notwithstanding much seeming incoherency, which is mostly due to the strange mixture of exegesis and analysis in it. Its author possessed a great familiarity with the Holy Writings, and he best continued the line of those who attempted to promote the Doctrine by getting down into terms and notions. Yet, in ascribing the *Netti* to a disciple of the Buddha, they are assuredly wrong². The *Paṭiniddesavāra*, i. e. the main substance of our work, with its numerous quotations from the *Piṭaka*

permitted to stamp a passage like V. V. A. p. 165 an interpolation. Also in *Nett. A.* (fol. 4u, obv., second line) the *Dhp. A.* (p. 77, Fausb.) is referred to and in such a way as makes it impossible to think of an interpolation. The explanation of words which occur in passages taken from the *Dhp.*, e. g. vv. 131; 132; 240; 325, is in *Nett. A.* identical with *Dhp. A.*, only the readings are sometimes better than those in the Extracts by Professor Fausböll, and deserve special attention for a future complete edition of the *Dhp. A.* It is beyond doubt for me that the author of the *Nett. A.* has had before him the *Dhp. A.* of his predecessor.

¹ See p. XI n. 2. ² A partisan of them is Mr. James d'Alwis (Introd. to *Kaccāyana's Grammar*, Colombo 1863, p. XXVII), who likewise identified the author of the *Netti*

texts, is at variance with this assertion. Our second task will therefore be to show how a fiction like this was apt to grow up with respect to the author of the *Netti*.

In a *Sutta* of the *Āṅguttara*¹ we are told that, once upon a time, Mahākaccāyana was asked by the Brethren to develop before them the meaning of two couples of notions, viz. *adhamma* and *anatta*, *dhamma* and *attha*. He propounded the meaning, and the Teacher to whom the definitions of his disciple were repeated by the Brethren admonished them to keep in mind the exposition given to them by Mahākaccāyana. Owing to the circumstance that the Buddha had approved of him, the word of the great disciple was respected in no less degree than the word of the Teacher. Another time, a stanza quoted from S. I, p. 126 was interpreted by Mahākaccāyana and proved to be conformable to the doctrine of the ten *Kasinas*². Here he excelled in the exegesis of Scriptural texts, as he did before in the analytical method. More explicitly we are, both in the *Asl.* (p. 4 sq.) and in the *Man.*³, referred to the *Madhupiṇḍikasutta* (M. I, p. 108 sqq.) as the *Sutta* which has given rise to the belief that the Word of Mahākaccāyana was as holy as the Word of the Buddha. 'Ever since the Teacher had approved of him, the entire

with the disciple of the Buddha 'the distinguished member of the Buddhist Church', alluding to A. I, p. 23. He thinks it to be 'very clear' 'that Kaccāyana, the author of the *Sandhikappa* [the same person as the author of the *Netti*] was one of the eighty eminent disciples of Gotama'. 'As such' he says 'he must have flourished in the latter-half of the sixth century B. C.' (l. c. p. XXX).

¹ A. V, p. 255 sqq. The same story occurs also p. 224 sqq., where Ananda is substituted for Mahākaccāyana. It originally applied to the latter alone, of whom it is said *samkhittena bhāsita* *vitthārena attham vibhajantānam* (A. I, p. 23).

² A. V, p. 46 sqq. ³ Cf. p. 129 (ed. Colombo):—*Atha Satthā aparabhāge Jetavane viharanto Madhupiṇḍikasuttantaṃ Kaccānapeyyālaṃ* (probably S. III, p. 9 sqq.) *Parāyana-suttantaṃ (?) ti ime tayo suttanta atthupattim katvā therānaṃ samkhittena bhāsita* *vitthārena attham vibhajantānam aggaṭṭhāne ṭhapesi ti*.

Suttanta became the Word of the Buddha', says the Asl., and infers, by way of analogy, from this Suttanta to the K. V.¹ After this procedure it is easy to understand how it came about that the Netti was raised to the rank of a sacred text. For, whosoever its author may be, he accomplished his task with great skill, reviving, as it were, the splendid gifts of Mahākaccāyana, master in the art of logical distinctions and exegetical interpretations.

In the present state of our limited knowledge of the ancient Pāli literature before the rise of Buddhaghosa, we can only say that, previously to the lifetime of Dhammapāla, Mahākaccāna was identified with the author of the Netti in the Saṃgahavāra (v. 3), being part I of our work². But how long it was before Dhammapāla, we do not know. This scholar was himself fully convinced of the fact of having before him a canonical book in that wider sense of this term which we now know, and he intended interpreting it 'by uniting the most pure Doctrine of the dwellers in the Great Vihāra with the Peṭaka'³. Unfortunately the latter (= Peṭakopadesa) has not yet appeared in print. In Ceylonese tradition it is ascribed to the author of the Netti, and in the Mandalay MS. of the Peṭ. every section bears a signature expressing the authorship of Mahākaccāyana, who is called here jambuvanavāsin, i. e. dwelling in a rose-apple grove⁴. The Peṭ. seems to presuppose the Netti⁵, but, acquaintance with its doctrines on the part of the

¹ See p. XV. ² The commentary has the following divisions (fol. kā, rev., fourth line from bottom):—Sā paṇāyam Nettipakaranaparichedato tippabhedā hāra-naya-paṭṭhānānam vasena. Paṭhamam hi hāravacāro, tato nayavicāro, pacchā paṭṭhānavicāro ti. Pāḷivavathānato pana saṃgahavāra-vibhāgavārasena duvidhā. Sabbā pi hi Netti saṃgahavāro vibhāgavaro ti vāradvayam eva hoti. Tattha saṃgahavāro ādito pañcagāthāhi paricchinnō ... Vibhāgavāro pana uddesa-niddesa-paṭiniddesavasena tividhō. ³ loc. cit.

⁴ See p. VIII n. 4. ⁵ I regret, for want of an edition of the Peṭ., not to be able to refer to the passages needed for the evidence. The Mandalay MS. of the Peṭ., after the usual doxology, adds Namō sammāsam-

Pet. taken for granted, it would not help us much, because both works are still floating dateless on the ocean of Indian literature¹. Therefore, in order to limit more the date of the Netti between the fifth century A. D. and the third century B. C., i. e. between the age of Buddhaghosa and the age of the later canonical Pāli books, the only expedient we have is to proceed to consult the contents of our work.

Dhammapāla has called the Netti a commentary (*atthavaṇṇanā*) to the 'Doctrine consisting of nine Aṅgas', i. e. to the Holy Writings. On the Scriptural basis, in fact, the various parts of the Paṭiniddesa rise. They explain the Piṭakas as a whole, though the quotations are not made from all the twenty-nine books of them. At every turn the author of the Netti draws on them in illustration and corroboration of his doctrines, but, a scheme being throughout ready in advance, the power of demonstrating comes only from the artificial interpretation carried into them. There is no passage that might not be turned to fit at last into the meaning aimed at by the author. The Netti may be styled a commentary, also because it consists of two or twice two *strata*², where both times a commentary or an

buddhānam paramatthadassinaṃ sīlādiguṇaparamippattānaṃ. It embraces eight sections, the titles of which are ariyasaccapakāsaṇā, sāsanaṇaṇṇā, suttādhiṇṇā, suttavīcāro, hāravibhaṅga, suttatthasamuccaya, hārasampāta, and suttavibhaṅga(?).

¹ A firm point indeed would be given, if it be possible to recognize our Petaka (Petaka = Petakopadesa, as warranted by Dhammapāla) in the Petaki, to wit 'the person who knows the Petaka' of the Bharhut-Inscriptions (see Z. D. M. G. 40, 1886, p. 74) in the second or the beginning of the first century B. C. Petaki means either 'knowing the Piṭaka' or 'knowing the Piṭakas' or 'knowing the Petaka', though the juxtaposition of petakin with dhammakathika, suttantika, suttantakinī, and pañcanekeyika seems to be in favour of a more general meaning. In order to admit the meaning 'knowing the Petaka', we want such facts as would warrant this meaning against every other interpretation. ² Another question is, whether they were composed by the same author who

exegetical part in prose is preceded by verses. The Udde-savāra gives the explanation of the Saṃgahavāra, and the Paṭiniddesavāra of the Niddesavāra, and particularly the twenty-six stanzas of the Niddesa^a serve as a basis for a

made the Paṭiniddesa, or borrowed from a collection of verses already extant when a scholar, versed in the art of vibhaṅga or distinction, wrote the four parts now combined in the Paṭiniddesa, i. e. the Hāravibhaṅga, Hārasampāta, Nayasamuṭṭhāna, and the Sāsanapaṭṭhāna. I venture to think that the second alternative is not unworthy of earnest consideration. Taking vv. 1—26 of the Niddesa as a whole, the origin of which cannot be sought for outside the borders of scholastic learning, all the rest would be a contribution offered to his fellow-students by one whose talents arrived at a higher standard than theirs. As regards vv. 1—2; 4—5 of the Saṃgaha, they are likely to have been united originally with the verses of the Niddesa, having the metre in common with them. The Udde-sa has relation only to v. 3 of the Saṃgaha, and this verse recurs in the Peṭ. (fol. cu, rev., last line but one) as an uddānagāthā. Its second half runs:—

aṭṭhārasa mūlapadā Kaccāyanagottanidditṭhā.

The various reading is, methinks, of no importance in comparison of the fact that Kaccāyana is said to have explained the sixteen hāras (on the meaning of this term see p. 195), the five nayas (ways of conduct), and the eighteen mūlapadas (principal causes). I am of opinion that this verse, to which the verses of the Niddesa afford the explanation or specification, took rise along with the verses surrounding it, and bore out the belief concerning the authorship of the Paṭiniddesa ascribed to Mahākaccāyana. The unknown scholar who made this Vibhaṅga, while he was going on in the traces still preserved in the Piṭaka books (e. g. S. II, p. 2; 42sq.; 44), believed himself to be analyzing the contents of verses hallowed by the memory of Mahākaccāyana, and he regarded the words of this chief disciple of the Buddha as an authority, high enough to appeal to it by the words: 'Thus spoke Mahākaccāna' or simply 'Thus he spoke'. If then a posterior generation transferred the same great name to him, attributing not only the verses, but also the prose to Mahākaccāyana, it was led, it seems, by the wish to bring both parts into an inseparable union.

disquisition and exegesis more or less free in treatment, called *Paṭiniddesa*. The terms *uddesa* and *niddesa* are sufficiently known from other Pāli books. The former means in our case 'sketch' or 'first plan', and the latter 'specification', the term *paṭiniddesa* (not in Childers) means 'coming back upon a subject', or 'setting out (the details of a specification) by way of retrospective' disquisition'.

For our knowledge of Buddhist terminology the *Niddesa* furnishes some remarkable specimens, and the *Paṭiniddesa* employs words many of which re-occur in the Dh. S. and other texts of the *Abhidhamma*, while others are not to be found in the canonical books as yet published for the P. T. S. As hitherto only one work earlier than the age of Buddhaghosa has come to our notice, I mean the *Milinda-Pañha*, it will be interesting to ascertain such words as occur in the *Netti* along with the *Mil.*², although neither the *Mil.* can be traced in the *Netti*, nor the *Netti* in the *Mil.*³

In our search after evidence as to when the *Netti* was composed or assumed the shape in which we possess it, we were greatly pleased to find the *Aryā-metre*⁴ in the *Niddesa*, and hoped that it would furnish at least an approximate date for it. The younger form of this metres which is met with there is not used earlier than the beginning of the Christian era by the *Jaina* writers, as my friend Professor E. Leumann had the kindness to inform

² That is to say, always referring to the preceding *niddesa*. ³ See Appendix II. ⁴ I was able to detect only two passages which are identical in both works, viz. *apilāpanalakkhaṇā sati* (*Nett.* p. 28; *Mil.* p. 37), and *savitakko-saviviccāro samādhi ... avitakko-avicāro samādhi* (*Nett.* p. 126; *Mil.* p. 337); but, as to the latter, we learn from *Asl.* p. 179 that it is taken from a *Piṭaka* text.

⁴ I write *Aryā*, not *Āryā*, in accordance with the Pāli form of this term traceable in the *Vuttodaya*, and I always use grammatical terms and the like, when applied to Pāli books, in their Pāli form. ⁵ See H. Jacobi, *Z. D. M. G.* 38, 1884, p. 595 sqq.

me. Accordingly, wherever the same metre occurs, e. g. in Buddhist books, it seems to point to a date posterior to the time when the canonical texts came into being. Unfortunately, however, the basis on which this reasoning rests is far from solid, because a specimen of the younger *Aryā* is to be found in the Creed common to the Buddhists of all countries¹. This formula is already referred to in the Bhabra Edict of king Asoka, as has been demonstrated by Professor Rhys Davids² and Professor Oldenberg³. There are several other verses, embedded in canonical texts, which are likewise written in the *Aryā*⁴. These are, it is true, of a later date than the aforesaid stanza, but they, too, are likely to have existed before our era⁵. Hence the *Aryā* of the *Niddesavāra* (and of the two preceding parts) does not touch the question about the age of the *Netti*. The very fact that it occurs in a canonical text speaks against it as a criterion of a later date.

¹ i. e. the well-known formula which occurs already in the *Mahāvagga*, I, 23, 5 (*Vin.* I, p. 40 sq.):—

Ye dhamma-hetupabbhāvā | tesaṃ hetuṃ Tathāgato āha
tesaṃ ca yo nirodho | evaṃvādi mahāsamaṇo ti.

(*dhammā* instead of *dhammā* and *hetupa* instead of *hetuppa* to suit the metre, see H. Jacobi, op. cit. p. 602).

² cp. J. P. T. S. 1896, p. 97 sq. ³ See Z. D. M. G. 52, 1898, p. 636 sq. ⁴ I am indebted to Professor Leumann for having called my attention to these verses,

which are in part corrupted, in part distorted in the published texts where they occur, namely in *Thig.* from v. 400 to the end, excepting vv. 488—92, and in *Jāt.* VI, p. 132 sqq. (but not all verses). ⁵ Supposing the texts of the Pāli canon to have been remodelled again and again, before they assumed their final shape, I venture to advance the hypothesis that later on, when the *Aryā* was employed with a special predilection for *versus memoriales* of every kind (see p. XVI n. 1), the ancient formula of the Buddhist Creed came to be turned into the *Aryā*, being before extant only in prose. But this hypothesis would not prove right as regards the verses in the *Aryā* to be found in *Thig.* and *Jāt.*, unless we assume that these stories were versified as late as when the *Aryā* had grown in favour everywhere in India.

We come to another point. The synonyms of *nibbāna* in the chapter entitled 'Vevacana-hāra' (p. 55) differ from the list made by Moggallāna in the *Abhidhanappadīpikā*, at the end of the twelfth century A. D. The latter comprises forty-six terms, the *Netti* fifty, and, besides, arrangement and metre are unlike in both. About half of the list in the *Netti* occurs in an *Uddāna*, forming part of the *Samyutta* (S. IV, p. 373)¹; and so it is to be expected that the remainder also will be traced.

Last not least, a number of allusions which occur in the *Netti* are to be examined.

(1) It alludes to certain opponents, ironically called 'the venerable ones' (p. 52). These are said to decry the 'Noble Eightfold Path' and to sympathize with the upholders of false doctrines². Our author must have had a special reason for making this digression. Apparently, it was suggested to him by the words saying that one who holds true doctrines has abandoned false ones. Obviously, these opponents were members of the Buddhist Church, otherwise the author of the *Netti* would have stamped them with 'ito bahiddhā'. At another passage of his work (p. 110), he had stamped with this mark those outside the Church. These people, he says, do not value the happiness of a calm mind, and like more to obtain happiness (*sukha*) by trouble (*dukkha*), their maxim being:— 'Whosoever indulges in sensual pleasures, causes the world to grow and so produces much merit.' Similar maxims have been held by all those who, in order to raise the standard of worldly life, were ready to extol the merits of one who is begetting children. I know of no passage in Brahmanic literature which fully coincides with that

¹ S. IV, p. 368 sqq. indeed is written for the purposes of a *Nighaṇḍu*, and an earlier instance than this is hardly to be found. The author of the *Netti* was well acquainted with the *Nighaṇḍu*, nevertheless I decline to accept Mr. James d'Alwis' opinion (Introd. to *Kaccāyana's Grammar*, p. 105): 'It (the *Nettipakarana*) combines a commentary with a Dictionary'. ² ? K. V. p. 599 sqq.

in question. Only in a sentence from the Mahābhārata (Udyoga P. 37, 50) we have a remote parallel to it, for we read there:—

Yo dharmam artham kāmāṇ ca yathakālam niṣevate
dharmārthakāmasamyogam so 'mutreha ca vindati.

However interesting these polemics are, we cannot use them as an argument for the date of the Netti. Perhaps further search into the vast bulk of Indian literature will shed some additional light on at least the last quotation, which taken by itself is not lacking in clearness.

For want of more important details I make a point of referring also to minute ones.

(2) If we compare the Aṭṭhāna-Vagga (A. I, p. 26sq.), i. e. the chapter on things that will never happen and on such things as will do so, with the parallel passages in the Netti (p. 92sq.), we shall easily observe a great number of divergencies between one and the other exposition. For our purpose the enlargement of the original list by some new categories has a special interest, because we discover in the neighbourhood of the person who causes divisions among the Brethren 'the wicked-minded one that breaks open Topes'. Also in the Mahāvastu (I, p. 101) we find a speech addressed by the Thera Kātyāyana to Kāśyapa, where the actions not performed by the Bodhisattvas and those performed by them are pointed out in verses one of which (v. 4) runs as follows:—

Samgham ca te na bhindanti na ca te stūpabhedakā
na te Tathāgate cittam dūṣayanti kathaṇ caṇa.

When the canonical Pāli texts were compiled, schisms had already divided the Samgha, but no profanations of Topes had been committed at that time. Afterwards, when the Nett. and Mhv. were composed or brought into their present shape, profanations of the aforesaid kind seem to have occurred frequently. From the juxtaposition of the thūpabhedaka with the samghabhedaka, however, we may conclude that not wars and persecutions, but acts of violence, prompted, it seems, by the longing for relics, stood before the eyes

of the Buddhist writers. Just as the decrees of Christian Councils against robbers of relics clearly prove that at their issue such deeds were not rare, so also the wish to stigmatise those who break open Topes betrays the frequency of these profanations.

Now, the first instance of 'opening' Topes is mentioned by the Chinese pilgrims Fā-Hien¹ and Hien-Tsiang² of king Aśoka. The king's motive was not bad; he was desirous only to distribute relics of the Tathāgata. According to Hien-Tsiang, another Indian ruler, Mahirakula, king of Kashmir, who lived some centuries before him³, broke open, or more rightly *overthrew* the Stūpas⁴, exclusively led by fiendish cruelty. I need not say that it is impossible to find an allusion to the second account in the Mahāvastu and in the Netti. Before the incident happened to which it refers, both works had long been in existence. Nor do the passages quoted, any more than texts of later origin, contain an allusion to king Aśoka. The Buddhists did not refrain from giving judgments upon this king, but they gave them openly and frankly, whereas they avoided allusions, which always look ungentle and put out of humour. In my opinion, the statement, as regards opening Topes, supplies a valuable document proving that there were many who had no scruples about the means how to acquire relics. But if we are asked about what we have got for the date of the Netti, we answer that, since no other work, earlier than the Mahāvastu and the Netti⁵, is known in which those are disapproved of who break open Topes, and since the date of the Mahāvastu can be fixed by its

¹ J. Legge, *A Record of Buddhist Kingdoms*, p. 69 sqq.

² S. Beal, *Buddhist Records*, II, p. 160. ³ loc. cit. I, p. 167 (On the date of Mahirakula, cp. also p. 119 n.). Rhys Davids places the invasion of Gandhāra by this king in about 300 A. D. (see J. P. T. S. 1896, p. 87). ⁴ loc. cit., p. 171. ⁵ In the shorter Sanskrit Dictionary by Böhtlingk stūpabhedaka is quoted from the Kārandavyūha (94, 23), a Mahāyāna-Sūtra. — In the K. V. p. 472 some sorts of irreverent behaviour against Topes of the Buddha are mentioned.

relation to other Sanskrit texts, chiefly to the Lalitavistara, we are not wholly deprived of all means to date the Netti. Therefore, unless future research prove me wrong, an approximate date for the Netti will be the time about or shortly after the beginning of our era¹. I do not go so far as to maintain that the sentence in the Netti, as regards breaking open Topes, has been modelled after the Mahāvastu. On the contrary, I believe that the identical statement in both works is the reflection of what then was the *sententia communis* among Buddhists². A link once having been found out, it is interesting to observe that there is withal a literal agreement between the two works respecting a stanza which in the Pāli books has been traced as yet only in a slightly different form³. But let us never forget that the Netti and the Mahāvastu are independent of each other, so that coincidences such as those referred to and even more⁴ may be regarded as a mere hazard.

¹ As my space is limited, I cannot dwell upon the subject with due length. But suppose that the compilers of the Mhv. were acquainted with the Lal., as they are likely to be, we have a *terminus ante quem non* for it, because the date of the Lal. can be ascertained with pretty certainty, being as old as the second or the first century B. C. The Mhv. itself is prior to the Buddhacarita of Aśvaghōṣa as well as to the Saddharma-Puṇḍarīka, the latter book having been translated into the Chinese for the first time under the Western Tsin dynasty A. D. 265—316 (cf. A Catalogue, by Bunyiu Nanjo, No. 136). ² As regards the Netti, we have an evidence of its author's zeal for the worship of the Topes on p. 140 sqq. ³ See p. 12, where, however, Sum. I, p. 52 is omitted. Instead of *ratto* the readings are *kuddho* and *luddho*. ⁴ A further parallel is, I suppose, given in the expression *buddhānussatiyaṃ vuttaṃ* (at p. 54) where *buddhā°* looks like the name of a dhammapariyāya, as it is actually called in Mhv. I, p. 163, 11, *dhamma°* being, of course, what Aśoka probably has meant by dhammapariyāyāni in the Bābhra Edict, and Senart fitly has rendered 'morceaux religieux'. I am not unaware of the existence of the six *anussatiṭṭhānas* in the canonical Pāli books (cf. A. III, p. 284) as well as in the Lal. (p. 34 sq.); but, in order to say that something is told

Moreover, it has not yet been made evident whether the *Netti* is anterior to the *Mahāvastu* or posterior to it.

To answer this question, an eastern scholar probably would remind us of the statement made by *Dhammapāla*, who says that he had restored a pure text 'by rejecting such readings as had crept into it by careless writing' (*pamādalekham vajjetvā*).

This statement, however, harmonizes with the belief that the *Netti* was composed by *Mahākaccāna*, only if, at the same time, we assume that *Dhammapāla* lent a meaning to the tradition which it never pretended to have; in other words, that the *Piṭakas* and *Aṭṭhakathās* as well as the post-canonical books were reduced to writing in the reign of *Vaṭṭagāmini* in the last century B. C.¹ But *Dhammapāla* nowhere says that the *Netti* was written down in a book² at such an early date, nor does he maintain to have made use of 'the ancient commentary' (*porāṇaṭṭhakathā*) for the *Nett. A.*, while this is expressly stated by him in the Introduction to the *Cy.* on the *V. V.* and *P. V.* He tells us that the *Netti* was handed down by a series of teachers, but he omits saying that it was done so orally (*mukhapāṭhena*) or by letter, or (for we are open to choose) both orally and by letter. For my part, I hold the last,

in the *buddhānussati*' (and likewise in the *dhammā*, *samghā*, *silā*, *cāgā*, thus only five), the author of the *Netti* appears to have been familiar with the idea of short texts or formulae, known by the name of *buddhānussati* (*skr. buddhānussmṛti*) etc. — Moreover, in *Mhv.* I, p. 34, 4. 5; II, p. 419, 4. 5, the terms *puṇyabhāgiyā*, *phalabhāgiyā*, and *vāsanābhāgiyā* correspond to those in the *Netti* (*passim*), but the group in which they appear there is enlarged by several others.

¹ *Dīp.* XX, 19 sqq. ² If, nevertheless, the *Tikā* has meant this by *poṭṭhakārūḥhakāle*, we are justified in withholding our assent to an opinion not borne out by the statement of *Dhammapāla*, although involved in his belief of the origin of the *Netti* in the age of the Buddha, and contradicted by the *Dīp.*, which expressly says:—*piṭakattayapālīṇ ca tassā aṭṭhakatham pi ca* (*poṭṭhakesu likhāpayum*).

because the words about the careless writing, as I interpret them, have reference to the text of the *Netti* and not to the canonical books which *Dhammapāla* intends to adduce. He says¹:—

I will make a commentary. Rejecting the carelessly *written* text, I shall completely fix the *sacred* text (of the *Netti*) for promoting instruction. As the Doctrine of the Teacher along with its interpretation will last and the investigation of the lions of former scholars cannot faint, I have plunged into the five *Nikāyas* and united with the *Peṭaka*, as far as possible, the most pure doctrine of the dwellers in the Great *Vihāra* (which is) unmixed with and unstirred by (sectarian views, which is) full of subtle investigations.

The commentary on the *Netti* by *Dhammapāla* is in no way, I repeat it, a reconstruction. It has not been preceded by any other commentary on the same work either in Sinhalese or in Pāli. Thus, if examined closely, the statement made by *Dhammapāla*, and in spite of apparent inconsistencies inherent to it, points to the beginning of our era or thereabouts as the presumable date for the *Netti*.

Another method to find an answer to the aforesaid question, and a more convenient one, at least to our western needs, is to gather within the compass of our work such indications as are apt to bring the date of it into more narrow limits. One indication is given in the ideas clustered about the terms *sa-upādisesā-nibbānadhātu* and *anupādisesā-nibbāna*², which Professor Oldenberg dealt with nearly twenty years ago². The later development of these ideas is represented by the It. (p. 38 sq.; cf. p. 121). Here the former of the two terms designates that state of perfect holiness where the *khandhas* still endure, the latter denotes the total extinction of existence when no *khandhas* remain. Such, however, was

¹ As to the text, see p. X sq. ² See Buddha (1881), p. 432 sqq.

not the primary notion as laid down in these terms; but, since at present we have not to do with their development, but solely with the ultimate notion they have reached in the Piṭakas, we dismiss the discussion about this subject. The notion as coined in the It. was since then never given up, notwithstanding many passages in other Piṭaka books which are in favour of the earlier notion. On the other hand, as one of the principal exigencies of a text-book is to simplify, it will not be surprising to find simplifying tendencies in the Netti, though it be called and really is a pakaraṇa, i. e. a treatise. Thus, the definition of sa-upādisesā-nibbānadhātu and anupādisesā-nibbāna^{*} on p. 38 of our work¹ is more simple and precise than the definition or rather description of both states in the It. Besides, as a thorough acquaintance of the Netti with the ethico-psychological notions of the later canonical books, especially with the Dh. S. and most probably also with the K. V. can be taken for granted², the earliest date for it would be the last third of the third or the first third of the second century B. C. But from another indication in the Netti we shall see that this date can hardly be maintained.

(3) Through the Buddhist literature without distinction of language and age there is scattered an aggregate of technical terms in number of seven, viz. the four Earnest Meditations, the fourfold Great Struggle, the four Roads to Saintship, the five Organs of the moral sense, the five

^{*} The definition on p. 38 is not contradicted by the statement on p. 92 that a sāvaka who is sa-upādisesa never can reach the anupādisesā-nibbānadhātu, for here is only said that one must be sa-upādesesa before becoming gifted with the anupādisesā-nibbānadhātu, and this is quite consonant with the later doctrine on the sa-upādisesā and anupādisesā-nibbānadhātu. Similar statements occur, e. g. A. III, p. 441 (No. XCVIII). — Nett. p. 109 by anupādiseso puggalo is meant the man who has left behind himself every sort of distress and realized that state where there is no distress at all, i. e. nibbāna in its fullness or the anupādisesā-nibbānadhātu. ² See Appendix II.

moral Powers, the seven forms of Wisdom, and the Noble Eightfold Path. In the Piṭakas, and in books of as late a date as the Milinda¹, they are enumerated, but neither the sum total is added nor a collective name of them². For brevity, I only refer to M. P. S. III, 65 (cf. S. B. E. vol. XI, p. 62 n. 2) and to Mil. p. 37; 330; 335; 358. For the first time they appear under the designation of bodhipakṣadharmā in the Lalitavistara (p. 8; 218)³, but even here no sum total is given, and in the latter of the two passages ariyasatya is inserted between smṛtyupasthāna etc. and the collective term [sarva]bodhipakṣadharmā. To account for this insertion, either we have to assume an interpolation or to suppose that the number of the bodhipakṣadharman was not circumscribed at the time when the Lal. came to being and so could be increased to one's liking. Although it may be perplexing to see bodhipakṣadharmā first applied to an aggregate of seven terms and then to the same aggregate one added, nevertheless, and chiefly for want of an express statement respecting the number, I am disposed to impute an incongruity like this to the work in question. In the Saddharma-Puṇḍarika⁴ for the first time we meet with the term saptatrimśa bodhipakṣikā dharmā, and with its Pāli equivalent in the commentaries of Buddhaghosa⁵. This term since then has

¹ They are not mentioned at all in the Mhv. ² In the Suttavibhaṅga (cf. Vin. III, p. 93; IV, p. 26) maggabhāvanā is said to embrace the above named categories. ³ Moreover, they form part of the 108 Dharmāloka-mukhas (Lal. p. 38sq.). Here the four last classes are detailed, and the two former are identical except in name. ⁴ See S. B. E. XXI, p. 420, n. 1. ⁵ E. g. Dh. p. 180; 201; 209 (on p. 273 saptatrimśa is missing). Also Dhammapāla when commenting upon Scriptural texts uses this term, e. g. Nett. A. (fol. dhā, obv., second line):—Saddahāno ti (cf. S. I, p. 214, quoted in the Netti, p. 146) yena pubba-bhāge kāyasucaritātibhedena aparabbhāge sattatimsa-bodhipakkhiyabhedena dhammena arahanto buddha-pacce-kabuddha-buddhasāvaka nibbānam pattā. Cf. also the passages on p. 197; 261. In the Peṭ., a work of a later date

got into use in Buddhist schools. The *Netti*, however, refers to forty-three (*tecattālisa*) *bodhipakkhiyā dhammā* (p. 112), i. e., according to *Dhammapāla*, to the usual thirty-seven *plus* the six *Saññās* (the thought of impermanence, of suffering, of non-existence of a Self, of abandonment, of indifference, and of complete cessation). We have for this a twofold explanation. Either the author of the *Netti* took no notice of the current term intentionally, or he believed himself free to add a further category to the usual number of seven. The latter supposition seems to be more in harmony with what we have learned from the *Lal.* as well as with the fact that, as soon as terms are settled, diversity in using them at once ceases. Hence I conclude that the *Netti* was composed at a time when 'bodhipakkhiyā dhammā' was already in use¹ as a term for certain categories relating to the highest Wisdom, but when the number of these categories was still unsettled, that is to say, it came to being about the beginning of our era or shortly later.

The name of the author of the *Netti*² became forgotten in the course of time, and a fictitious name has intruded, or his true name was *Kaccāyana* and this was afterwards changed into *Mahākaccāyana*, the name of one of the chief disciples of the Buddha. He is, however, altogether different from the grammarian *Kaccāyana*³,

than the *Nett.*, the term occurs on fol. 7a, obv., fourth line fr. b., and fol. 7am, obv., third line.

¹ An incontestible evidence of their having been known to the author of the *Netti* is given on p. 31, where seven categories are enumerated and summed up by *bodhaṅgamā dhammā bodhipakkhiyā*. ² In the *Sās.* p. 33 (cf. also p. 99, 116) the author of the *Netti* is left unnamed.

³ See Note on the Pali Grammarian *Kaccāyana*, by G. E. Fryer, with some remarks by R. Hoernle (*Calcutta* 1882). Fryer comes to the conclusion 'that *Kaccāyana* (whom he identifies with the Ceylonese *Sariputta* against the traditional ascription of the grammar in question to an Indian *Kaccāyana*) lived in or about the twelfth century of the Christian era.' Without entering into the

who likewise was regarded as identical with Mahākaccāyana¹.

The tradition of the North has preserved the name of a Kātyāyana or Kātyāyanīputra, author of the Jñānaprasthāna, one of the seven Abhidharma-books mentioned by Vasubandhu in his Abhidharma-kośa². Hien-Tsiang, too,

discussion, I only say that I reject the hypothesis of a mistake, on part of the Ceylonese with respect to Sāriputta, built up by Fryer; and, in my opinion, also Hoernle was mistaken, when he believed that a certain Kātyāyana, mentioned by Hien-Tsiang (see p. XXXIV n. 1), might have been the Grammarian.

¹ See d'Alwis, *Introd.* p. XXX (cited above p. XVII n. 2); p. LXXII, where he writes:—I incline to the opinion that this Pali Grammar [the Sandhikappa] was written by Mahā Kaccāyana in the latter half of the sixth century B. C. — d'Alwis refers (p. XXII) to a Tīkā to the Aṅguttaranikāyatthakathā. The passage quoted therefrom runs:—Mahākaccāyanatthero pubbapattanāvāsena Kaccāyanapakaraṇaṃ (the grammar?), Mahāniruttipakaraṇaṃ Nettipakakaraṇaṃ cā ti pakaraṇattayaṃ saṃghamaññhe pakāsesi. But in the Man., when there is related how Mahākaccāyana in a former birth, while he was making a firm resolve, aspired to the same distinction as he had seen the Teacher confer upon a certain Bhikkhu, no mention is made of vyākaraṇa and nirutti; nor did the Master promise him anything of the sort, but only he addressed him, saying:—‘Afterwards, at the end of a hundred thousand of aeons, the Buddha, Gotama by name, will be born; in his Doctrine you will become the chief of those who explain in detail the meaning of what is concisely expressed’.—I must, however, not omit to note that the words at the beginning of our chapter, viz. aññe kira Tathāgataṃ saṃkhepavacanāṃ atthavasena vā pūretuṃ sakkonti vyañjanavasena vā, ayaṃ pana therō ubhayavaseṇāpi sakkoti, tasmā aggo ti vutto, may possibly have supported the opinion that Mahākaccāyana, at the same time, was a very good exponent of the Doctrine and an excellent grammarian. In the G. V. p. 59, beside the works attributed to Mahākaccāyana by the aforesaid Tīkā, three more works are mentioned, i. e. Cullanirutti, Peṭakopadesa, and Vappaniti, whereas in the Sās. (p. 75, 77, 110, 111) the Grammar alone is mentioned. ² See E. Burnouf, *Introduction*, p. 447.

refers to the Jñānaprasthāna or Abhidharmajñānaprasthānaśāstra by Kātyāyana, and says that it was composed three hundred years after the Nirvāṇa¹, viz. about the beginning of our era, if we adopt 400 years before Kaniska as the date of the Nirvāṇa. Two Chinese translations of the same work exist, as will be seen from Bunyu Nanjio's Catalogue *sub* Nos. 1273 and 1275. Already thirty-seven years ago, d'Alwis rejected the opinion that the reputed author of the Abhidharma-book may be identified with the grammarian Kaccāyana² whom he believed to have lived in the sixth century B. C. Nor have we better evidence to identify the author of the Netti with the author of the Jñānaprasthāna. For the author of the Netti belonged to the Theravāda school, to which the Ceylonese almost exclusively adhered as well as many Buddhists in Southern India. The author of the Jñānaprasthāna, on the contrary, adhered to the Sabbatthi-(Sarvāsti-)vāda school, one of the two branches into which the Mahimsāsakā were divided. In other words, the former was an orthodox, but the latter a schismatic (bhinnaka), to use the distinctions of the K. V. A. p. 2 sq.

It remains for me to add a few words about the materials upon which the present edition is based. These are the following MSS.:—

B.: palm-leaf MS. of the India Office, in Burmese characters (see Catalogue of the Mandalay MSS. in the India Office Library, by Professor V. Fausbøll: J. P. T. S. 1896, p. 41);

B₁: palm-leaf MS. of the India Office (Phayre Collection), likewise written in Burmese characters (see Catalogue of the Pāli Manuscripts in the I. O. L., by H. Oldenberg: J. P. T. S. 1882, p. 61);

On the relation of the Jñānaprasthāna to the Pāli Abhidhamma-book Paṭṭhāna (four vols. in the King of Siam's Edition) we have, of course, no information.

¹ Cf. Beal, *op. cit.* I, p. 175. ² See *Introd.* p. XXXII.

S.: paper MS. (bought from W. Subhūti by Professor Rhys Davids, 1894), in Sinhalese characters.

These three MSS. contain the text of the *Netti* alone.

Com.: palm-leaf MS. of the India Office in Burmese characters (see J. P. T. S. 1896, p. 41).

This MS., from which I have noted readings whenever they might be hoped to contribute to a better understanding of the text, contains the Commentary on the *Netti* by Dhammapāla.

Besides, I have taken into consideration, but occasionally only, a palm-leaf MS., in Sinhalese characters, of a *Ṭikā* to the last-named commentary, which was kindly lent to me by Professor Rhys Davids.

This *Ṭikā* seems to be identical with a book registered in the Catalogue of the Mandalay MSS. by Professor Fausböll, p. 42. At least, both begin with the same phrases, although they end differently, and the number of leaves¹

¹ In a postscript to the Mandalay MS. we read *Netti-atthakathāya Linatthavannanā niṭṭhitā* (see J. P. T. S. p. 42). The *Ṭikā* which I have before me has a longer postscript, and this runs:—*Nettiyā atthavannanā Samantapālanāmena caritā Mahādhammarājaguru-nāma Mahārājatherena racitā jinaputtānaṃ hitakārā Nettiyā vibhāvanā chabbisādhikanavasate Sakarāje* (1575 A. D.) *savānāmāse (sā°) sukkaṇṇakke navadivase suriyuggamanasamaye samattā.*

Saddhasattuttamo nātho loke uppajji nāyako sambuddho Gotamo jino anekaguṇālamkato.

Sāsanam tassa setṭha(m) vassasatādhikaṃ dvisahassam, yadā pattam nimmalavaḍḍhakam subham, tadā bhūmissaro Mahādhammarājā mahiddhiko

Ānakketasāre(?) ti rājāno anuvattake laddā steje (? setacchatte) vare loke vimhayajānane appamatto mahāviro puññaṃ katvā hi modati.

Tasmim vasse sāvane māse candimadivase suriyuggamane kāle niṭṭhitā vibhāvanā.

Yattakam sāsanam ṭhitam tattakam racitam mayā ṭhātu Netti-vibhāvanā jinaputte hitavahā.

Iti tam racayanto puññaṃ adhigatam mayā.

Hontu tassanubhāvena sabbe vimuttirasabhā (rassabhā)

in the MS. of Professor Rhys Davids far exceeds that of the Mandalay Collection¹.

A colophon of the former says that it was composed in the last third of the sixteenth century A. D. in Burma by Samantapāla, in the reign of king Mahādhammarāja².

The text of the Netti in all three MSS. represents the *textus receptus* as authorized by Dhammapāla. Of the various readings which he discusses at different places, only four are supported by a MS. of the text of the Netti³.

Vitorājadeviputta-nattā ca sajjātikā (sahajā*)
 sabbe rājasukhe thatvā caranta (*tu) caritaṃ sukhi.
 (I join in this wish most heartily).

Devo kāle vassatu, sabbo rājjato jano sukha(m) aññam-
 aññam ahimsanto piyo hotu, hi kālava (evā) hoti. Siddhir
 astu. Nimi(?).

Ayam Nettipakaranatīkā London-nāma nagare pālipottha-
 kasamāgamāyattamūlena Lampādiṇe Gālanagare Edmaṇḍ
 Guṇaratna-Ātapatannāmena Mudalindena mayā buddhassa
 Bhagavato parinibbānato timsuttaracatusatādhikadvisahas-
 sesu atikkantesu ekatimsatime samvaccare (A. B. 2431;
 A. D. 1888) likhāpetvā pahitā ti dāṭṭhabbam.

¹ The latter has 111 leaves, each leaf with 9 lines, the former has 203 leaves, with 8 lines, seldom 7 to the leaf.

² Sihasūradhammarāja, whose Burmese name was Nyaung-Ram-Meng. A new Tīkā (abhinavātīkā), called Peṭakā-lampkāra, was composed by Nāṇabhissūsanadhaja towards the close of the eighteenth century A. D. (cf. Sās. p. 134).

³ I subjoin a list of these various readings, following the pages of the present edition:—

- 1) p. 1, v. 1 b. sadā naramanusso ti keci paṭhanti, taṃ na sundaram.
- 2) p. 1, v. 1 c. Apare pana taṃ tassa sāsānavaran ti paṭhanti. Tesam matena yaṃ-saddo sāsānasaddena samānādhikaraṇo ti dāṭṭhabbo. Idam vuttam hoti: Yaṃ sāsānavaram salokapālo loko pūjayati namassati ca, taṃ sāsānavaram vidūhi nātābhan ti. Imasmiṃ ca naye lokapālasaddena Bhagavā pi vuccati, Bhagavā hi lokagganāyakkattā nippariyāyena lokapālo, tasmā tassā ti lokapālassa Satthuno ti attho.
- 3) p. 1, v. 1 d. vidūhi neyyan ti pi pāṭho. Tassa paṇḍi-tehi saka-parasantānesu netābham pāpetābhan ti attho.

Yet, it must be borne in mind that, since not every word and phrase of the *Netti* has been embedded in the *Cy.*,

- Tattha attasantāne pāpanaṃ bujḥhanam, parasantāne bodhanan ti dattḥabbam.
- 4) p. 1, v. 3 d. Kaccāyanagottanidditḥā ti pi pāḥo (cf. p. XXI n.).
 - 5) p. 1, v. 4 b. Keci nayo cā ti paḥanti, tam na sundaram.
 - 6) p. 2, l. 15. Gatā ti nātā, matā ti attho, so eva vā pāḥo.
 - 7) p. 3, v. 1 a. Keci assādādīnavato ti paḥanti. Tam na sundaram.
 - 8) p. 3, v. 3 c. adopts yuttāyuttaparikkhā for yuttāyutti² (cf. p. 201).
 - 9) p. 3, v. 6 c. pubbāparena sandhī ti pi pāḥo (borne out by B.).
 - 10) p. 4, v. 19 b. Keci samkilese ti pi paḥanti (borne out by B. S.).
 - 11) p. 4, v. 20 c. olokayate te abahī ti pi pāḥo (for manasā volokayate, cf. p. 208).
 - 12) p. 4, v. 21 b. ukkhipiya yo samānetī ti pi paḥanti (cf. p. 208).
 - 13) p. 4, v. 22 b. adopts disālocanato for disālocanena (cf. p. 208).
 - 14) p. 4, v. 23 ab. Keci pana ākārā-pada-byañjana-nirutti yo ca niddeso ti paḥanti.
 - 15) p. 5, v. 26 c. adopts saṅkalayitvā for samkhepayato (cf. p. 210).
 - 16) p. 8, l. 1. has samutṭḥito instead of sambhavati (cf. p. 212).
 - 17) p. 8, l. 8. Imāsu dvisu paññāsū ti pi paḥanti.
 - 18) p. 10, l. 23. Yathā kiṃ bhaveyyā ti pi pāḥo.
 - 19) p. 14, last line. adopts avijjāvasesā for avijjā niravasesā (cf. p. 214 sq.).
 - 20) p. 15, l. 29. imehi catūhi indriyehi ti pi pāli (cf. p. 215).
 - 21) p. 15, last line. padhānan ti pi pāḥo (cf. p. 216).
 - 22) p. 18, l. 8. paṭighatṭhāniyesū ti pi pāḥo.
 - 23) p. 48, last line but one. Keci pana ten' eva brahmacariyenā ti paḥanti. Tesam matena siyā tassa (scl. atṭhasamāpattibrahmacariyassa) paṭikkhepo.
 - 24) p. 49, l. 6. Ye pana ten' eva brahmacariyenā ti paḥanti, tesam ayam pāḥo:—Vāsanābhāgiyam nāma suttaṃ: dānakathā, silakathā, saggakathā, puññavi-

a *textus receptus* can only be spoken of so far as passages, sentences, words, etc. of the Netti have passed into the Cy. Another reservation is to be made with regard to the quotations from the Holy Writings. These have readings of their own, which are peculiar to our text and perhaps due to a different recension, and others, which occur also in the MSS. of the canonical books. I hold that, from the textual point of view, they are a medley of readings coming from more than one quarter. For a history of the text of the Netti they can be set aside, whereas the history of the text of the Piṭakas is all the more concerned with them.

There remain, of course, a great many readings which have sprung from negligence on part of the copyists. All MSS. including the Cy. partake of them, but B. and Com. in a less degree than B₁ and S. Taking into account all sorts of errors, the latter two presuppose a MS. from which both directly descend, and which probably had its home in Burma. The best MS. of our text is B., and the MS. from which it descends is the ancestor, direct or indirect,

pākakathā ti ... Tattha katamo pāṭho yuttataro ti? Pacchimo pāṭho ti (i. e. the reading of the text); nīṭṭham gantabbam, yasmā Nibbedhabhāgiyam nāma suttam: yā catusaccapakāsanā ti vakkhati, na hi mahāthero sāvasesam katvā dhammam desesi ti.

25) p. 49, l. 25. mentions the reading avitarāgehi, borne out by B₁ (cf. p. 223).

26) p. 52, l. 4. vādānupātā ti pi pāṭho, vādānupavattiyo ti attho.

27) p. 99, l. 6. purā aniyatam samatikkamati ti pi pāṭho.

28) p. 108, l. 8. paccāgamanam ti pi pāṭho.

[29) p. 137, l. 17. yājayogo ti pi pāṭho, dānayutto ti attho.

30) p. 146, l. 5, fr. b. viratto ti pi pāṭho.

31) p. 172, l. 20. pakuppeyyum ti pi pāṭho.

32) p. 176, l. 8. silakkhandenā ti pi pāṭho.

33) p. 189, l. 3. maggam jānāti hitānukampi ti pi pāṭho.]

The last five Nos. refer to readings of canonical texts quoted in the Netti. Of these No. 30 is borne out by the MSS.

of the MS. from which B₁ and S. descend. We hereby best account for errors which B. has in common partly with B₁ and partly with S. Upon the whole, there is little room for variations, provided that we restrict ourselves to the Netti, properly speaking.

Variations in spelling which occur in the MSS. are fitly avoided by my adopting one mode of spelling throughout. As a rule, I gave preference to the spelling of the Sinhalese MS. of which, however, the agreement with the Burmese spelling is greater than we are generally prepared to expect. E. g., it always has *by* instead of *vy*; it sometimes spells *gandha* (bond), not *gantha* as in other Sinhalese MSS. As to spelling, consistency would be sought for in vain in one and the same MS., and I, too, may be guilty of one inconsistency or another¹. But let me not be understood to have corrected indiscriminately and

¹ E. g., in spelling the nasal before a guttural.—A *crux* of our Burmese MSS. is the correct spelling of *tt*, which is mostly confounded with *tth* because of their likeness in the Burmese alphabet. On p. 23 and 38 of the present edition, the words *aññatta* (*anyatā* or *anyatva*) and *ekatta* (*ekatā* or *ekatva*) compel me to become more detailed on their behalf. At p. 23, B. and B₁ have the spelling *tt* and *tth* one beside the other, S. has always *tt*, as in the Sinhalese alphabet *t* and *th* are quite unlike. The Commentary (fol. nau, obv., fourth line from bottom) gives the following explanation to p. 23:—*Aññattham (sic) tadanñam pi byañjanato gavesitabban ti attho. Imesaṃ dhammānaṃ atthato ekattan (sic) ti imam ev' attham Na hi yujjati ti ādinā vivarati ... Tena icchātāṇhānaṃ atthato ekattam (sic) vuttam hoti ti. Etena na hi yujjati icchāya ca taphāya ca atthato aññattan (sic) ti yathā idaṃ vacanaṃ samatthanam hoti, evaṃ [MS. eva] icchā vipariyāye āghatavatthūso kodho upanāho ca uppajjati ti idaṃ pi samatthanam hoti. Na tathā jarāmarāṇavipariyāye ti jarāmarāṇatāṇhānaṃ atthato aññattam (sic) pi samatthitam hoti ti etam attham dasseti Imāya yuttiyā ti ādinā. Yadi icchātāṇhānaṃ atthato anaññattam (sic), atha kasmā ... And to p. 38 (fol. co, last line) it says:—Yadi pi atthato (sic) ekam, desanāya pana viseso (i. e. aññatta) vijjati ti dassetum Api cā ti ādi vuttam. In point of fact, the difference between*

without paying attention to the fact that, in course of time, spelling, too, undergoes variations. Thus, e. g., the correct spelling of the participle of necessity in *iya* is nearly extinct and displaced by *iya*, whereas the passive in *iya* or *iyya* is still preserved, at least in most cases. I suppose that the scribe of the Sinhalese MS., who had before himself either a Burmese pattern or a Sinhalese made after a Burmese, was induced to spell differently by what he bore in his memory and hand from antecedent exercises.

As regards the metre, I have removed irregularities in number or quantity of syllables whenever I could do it without altering much the traditional form. Ślokas, the metre of which may be cured by dropping a syllable, e. g. am before a vowel in the next word, *iy* instead of *y*, are, in my opinion, not to be freed from their irregularity, because they were intended to be sung, and it is easy to contract two syllables (or to protract one) while singing. There are instances, however, where our endeavour to cure the metre is necessarily stopped. Thus, e. g., we meet with supernumerary words and many other inconveniencies, which it is better to leave untouched.

I have taken pains, in order to trace the very numerous quotations from the sacred texts which are interspersed in the *Netti*, especially in the *Sāsanapattḥāna*-portions of it. For about the first half of the work, I am glad to say, Professor Rhys Davids has facilitated my labours by having ably annotated in his MS. nearly thirty references. In spite of this kind aid and my own repeated perusal of the printed *Piṭaka* books, I have to confess many failures. May others succeed better; and I have the comfort — *πόνος δ' ἐδκλεῖς!* I omitted to refer to such passages as are very frequent in our Pāli books and therefore familiar to all scholars, and I have marked with 'Of.' passages of which the text referred to does not present an exact

anyatā = *aññatta*, and *anyārtha* = *aññattha*, *ekatā* = *ekatta*, and *ekārtha* = *ekattha* is a very small one.

parallel. All quotations from the Sacred Scriptures are printed in italics.

The Commentary on the *Netti* by Dhammapāla fills 187 leaves, 9 lines to the leaf, and so I had the alternative to give either nothing or extracts from it in good number and selection. It is precisely the latter that we need for the understanding of the *Netti*¹. My only MS. of the Cy. was the Mandalay MS., but, as it is a very good and well-written copy, and other copies are rare, I hazarded, methinks, nothing in holding to it alone.

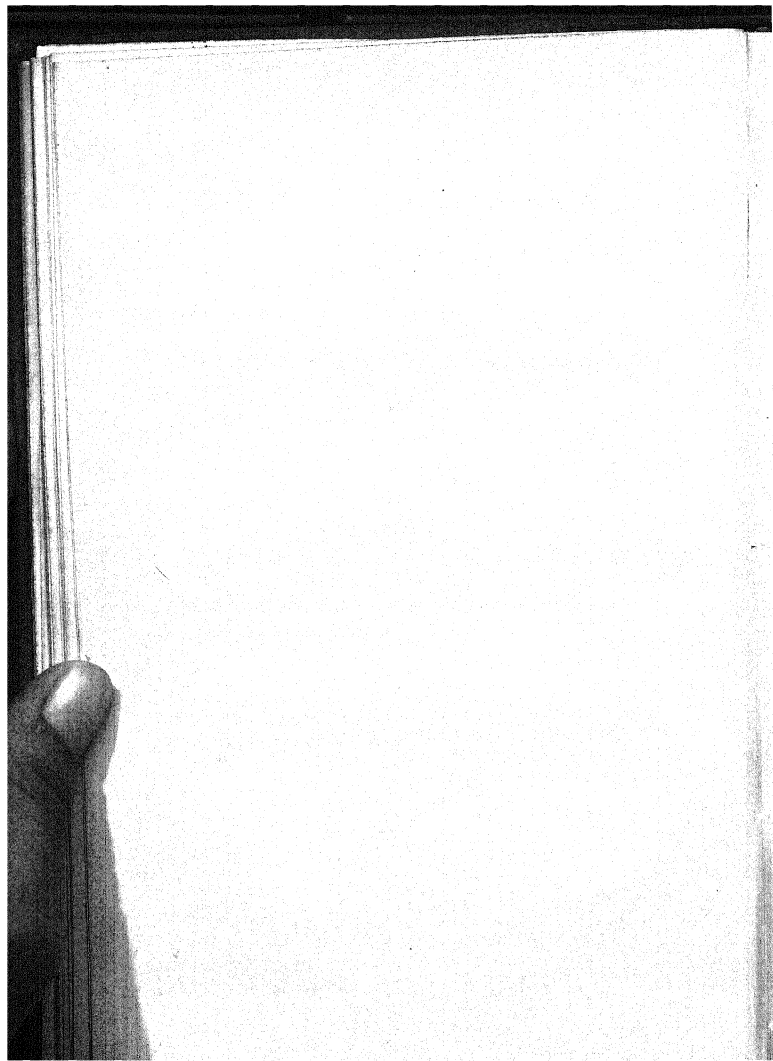
There is in the commentary on the *Hārasampāta*² an additional discussion³ about the sixteen *hārasampātas* which covers fol. 7a, rev., first line till fol. 7b, obv., fourth line. It is headed by Dhp. v. 2, and immediately the question is put *Tattha katamo desanā-hārasampāto?* That is to say, it substitutes for the *Hārasampāta* of the *Netti* an independent analytical research, in which only the framework of the *Netti* is retained. I deem it important enough to subjoin it in an Appendix. The Extracts from the Cy. are printed with all orthographical peculiarities of my MS., and if corrections were needed, the incorrect form is always put in the foot-notes.

In conclusion, I have to offer my sincere thanks to the authorities of the India Office Library for their having lent me three MSS., and to Professor Rhys Davids for his kindness in allowing me the use of two MSS. in his possession. I wish also to thank my friend Professor Leumann, who by helping me over some metrical difficulties in the first pages has laid me under much obligation.

Würzburg (Bavaria).
September 1900.

THE EDITOR.

¹ An asterisk in the margin indicates that the Cy. is to be consulted. ² It closes thus (fol. 7a, obv., last line):—*Sesam ettha parikkhāra-samāropana-hārasampātesu yam vattabban, tam pubbe vuttanayattā uttānam eva.* ³ It is introduced by the words (l. c.):—*Api c'ettha hārasam-pātaniddeso iminā pi nayena veditabbo.*



Namo Tassa Bhagavato Arahato sammāsam-
buddhassa.

SAMGAHAVĀRA.¹

² Yam loko pūjayate | salokapālo sadā namassati ca
tass' eta³ sāsanaṇavaraṇ | vidūhi ñeyyaṇ naravarassa 1
Dvādaṣa paḍāni suttāṇ | taṇ sabbāṇ byañjanaṇ ca attho ca
taṇ viññeyyaṇ ubhayaṇ | ko attho byañjanaṇ katamaṇ?—2
Soḷasa hārā Netti | pañca nayā sāsanaṣa pariyeṭṭhi*
atṭhāraṣa mūlapaḍā | Mahakaccāṇena⁴ niddiṭṭhā. 3
Hārā byañjanaṇicayo | suttassa nayā tayo ca suttattho
ubhayaṇ pariggahitaṇ | vuccati suttāṇ yathāsuttāṇ. 4
Yā c'eva deṣaṇā yaṇ ca | deṣitaṇ ubhayaṇ eva viññeyyaṇ
tatrāyaṇ ānupubbhi | naṇavidhasuttantaṇpariyeṭṭhi⁵ ti⁶. 5

VIBHĀGAVĀRA.

I.

Uddesaṇvāra.

1. Tattha katame soḷasa hārā?

Deṣaṇā, vicayo, yutti, padaṭṭhāṇo, lakkaṇo, catubyūho,
āvatto, vibhatti, parivattano, vevacano⁷, paññatti, otaṇo,
soḍhaṇo, adhiṭṭhāṇo, pariṭṭhāṇo, samāropaṇo iti.

¹ *Titles not in the MSS.*

² Metre Ariyā; v. 1 Jaghaṇaṇapaḷā, vv. 2—4 Pathyā,

v. 5 Mukhaṇapaḷā (pāda a: Vipulā).

³ etaṇ, B. S. ⁴ Mahā^o, B. S.

⁵ suttāṇ pari^o, S. ⁶ B. adds saṇghaṇvāro. ⁷ om. S.

Tassānugīti: —

¹Desanā vicayo yutti | padatṭhāno ca lakkhano
catubyūho ca āvatto | vibhatti parivattano² 1
vevacano ca² paññatti | otarano ca sodhano
adhiṭṭhāno parikkhāro | samāropano³ soḷaso. 2
⁴Ete soḷasa hārā | pakittitā atthato asaṃkinnā
etesaṃ c'eva⁵ bhavati | vitthāratayā nayavibhatti ti. 3

* 2. Tattha katame pañca nayā?

Nandiyāvatto, tipukkhalo, sihavikkīlito, disālocano, añkuso iti.

Tassānugīti: —

⁶Paṭhamo nandiyāvatto | dutiyo ca tipukkhalo
sihavikkīlito nāma | tatiyo nayalañjako. 1
Disālocanam āhamsu | catuttham nayam uttamam
pañcamo añkuso nāma | sabbe pañca nayā gatā ti. 2

3. Tattha katamāni aṭṭhārassa mūlapadāni?

Nava padāni kusalāni, nava padāni akusalāni.

a) Tattha⁷ katamāni nava padāni akusalāni?

Taṇhā, avijjā, lobho, doso, moho, subhasaññā, niccasaññā, attasaññā ti.

Imāni nava padāni akusalāni, yattha sabbo akusala-pakkho saṅgahaṃ samosaraṇaṃ gacchati.

b) Tattha katamāni nava padāni kusalāni?

Samatho, vipassanā, alobho, adoso, amoho, asubhasaññā, dukkhasaññā, aniccasaññā, anattasaññā ti.

Imāni nava padāni kusalāni, yattha sabbo kusalapakkho saṅgahaṃ samosaraṇaṃ gacchati.

Tatr' idaṃ uddānam: —

⁸Taṇhā ca avijjā pi⁹ ca | lobho doso tath' eva moho ca²
caturo¹⁰ ca vipallāsā | kilesabhūmi¹¹ nava¹² padāni. 1

¹ Metre Pathyāvatta; v. 2 ed Vipulā Pīṅgalassa.

² om. S. ³ pañcadasā (°daso, S.) samā, B. S.

⁴ Metre Ariyā (Pathyā). ⁵ ñeva, B.; B. S. add tathā.

⁶ Metre Pathyāvatta. ⁷ from tattha to akusalāni not in S.

⁸ Metre Ariyā (Pathyā). ⁹ om. B. S.

¹⁰ cattāro, S. ¹¹ °bhūmi, B. ¹² na nava, S.

¹³ subhasaññā drop.

Samatho ca vipassanā ca¹ | kusalāni ca² yāni tīpi mūlāni
caturo³ satipaṭṭhānā | indriyabhūmi⁴ nava padāni. 2
Navahi⁵ ca² padehi kusalā | navahi ca yujjanti⁶ akusalā pakkhā:
ete kho mūlapadā | bhavanti aṭṭhārasa padāni ti⁷. 3

II.

Niddesavāra.

Tattha samkhepato Netti kittitā: —

*

⁸Assāḍādinavatā | nissaraṇaṃ pi ca⁹ phalaṃ¹⁰ upāyo ca
ānatti ca Bhagavato | yogīnaṃ desanā hāro. 1
Yaṃ pucchitaṃ ca¹¹ viśajjitaṃ ca | suttassa yā ca anugṛhi
suttassa yo⁷ pavicayo | hāro vicayo ti niddiṭṭho. 2
Sabbesaṃ hārānaṃ | yā bhūmi yo¹² ca gocaro tesam
yuttāyuttiparikkhā | hāro yutti ti niddiṭṭho. 3
Dhammaṃ deseti jino | tassa ca⁹ dhammassa yaṃ pada-
ṭṭhānaṃ
iti yāva sabbadhammā | eso hāro padaṭṭhāno. 4
Vuttamhi ekadhamme | ye dhammā ekalakkaṇā keci
vuttā bhavanti sabbe | so hāro lakkhaṇo nāma. 5
Neruttam adhippāyo | byañjanaṃ atha desanā nidānaṃ ca
pubbāparānusandhi¹³ | eso hāro catubyūho. 6
Ekamhi padaṭṭhāne | pariyesati sesakaṃ padaṭṭhānaṃ
āvattati paṭipakkhe | āvatto nāma so hāro. 7
Dhammaṃ ca padaṭṭhānaṃ | bhūmiṃ ca vibhajjate¹⁴ ayaṃ
hāro
sādhāraṇe asādhā- | raṇe ca⁹ neyyo vibhatti ti. 8
Kusalākusale dhamme | niddiṭṭhe bhāvite pahīne ca
parivattati paṭipakkhe | hāro parivattano nāma. 9

¹ *The amphibrach in an odd foot!* ² *om. B., S.*

³ *cattāro, B., S.* ⁴ *°bhummi, B.*

⁵ *nava, B.,* ⁶ *yujjanti, S.*

⁷ *B., B., add uddesavāro.*

⁸ *Metre Aryā; v. 1 Pathyā, v. 2 Mukhacapalā, vv. 3—7 Pathyā, v. 8 Jaghanacapalā, vv. 9—16 Pathyā, v. 17 Jaghanacapalā, v. 18 Capalā, v. 19a Vipulā, vv. 20—26 Pathyā.*

⁹ *om. S.* ¹⁰ *balam, S.* ¹¹ *om. B.,* ¹² *neyyo, S.*

¹³ *°parena sandhi, B.* ¹⁴ *vibhajate, S.*

Vevacanāni bahūni¹ tu | sutte vuttāni ekadhammassa
 yo jānati suttavidū | vevacano nāma so hāro. 10
 Ekam Bhagavā dhammam | pañnattihi vividhāhi deseti
 so ākāro ñeyyo | pañnatti nāma hāro ti. 11
 Yo ca paṭiccuppādo | indriyakhandhā ca dhātu-āyatanā
 etehi oṭarati yo | oṭarāṇo nāma so hāro. 12
 Vissajjitamhi² pañhe | gāthāyaṃ pucchitāyaṃ ārabhha
 suddhāsuddhaparikkhā | hāro so³ sodhano nāma. 13
 Ekattatāya dhammā | ye pi ca vemattatāya middiṭṭhā
 te na vikappayitabbā | eso hāro adhiṭṭhāno. 14
 Ye dhammā yaṃ dhammaṃ | janayanti ppaccayā⁴ paraṃ
 parato
 hetum avakaḍḍhayitvā | eso hāro parikkhāro. 15
 Ye dhammā yaṃ-mūla | ye c'ekattā pakāsita muninā
 te⁵ samaropayitabbā⁶ | esa samāropano hāro. 16
 Tanhañ ca avijjam pi⁷ ca | samathena vipassanāya yo neti
 saccehi yojayitvā | ayaṃ nayo nandiyāvatto. 17
 Yo akusale samūlehi | neti kusale ca kusalamūlehi
 bhūtaṃ tathaṃ avitathaṃ | tipukkhalāṃ taṃ nayaṃ āhu. 18
 Yo neti vipallāsehi | kilese⁸ indriyehi saddhamme
 etaṃ nayaṃ nayaividū | sihavikkīṭitaṃ⁹ āhu. 19
 Veyyakarānesu hi ye | kusalākusalā tahim¹⁰ tahim¹⁰ vuttā
 manasū olokayate¹¹ | tam¹² khu¹² disālocanam¹² āhu. 20
 Oloketvā¹³ disalo- | canena¹⁴ ukkhipiya yaṃ samāneti
 sabbe kusalākusale | ayaṃ nayo añkuso nāma. 21
 Soḷasa hārā paṭhamam | disalocanena¹⁵ disā viloketvā
 sampkhipiya añkusena hi | nayehe tihi niddise¹⁶ suttam. 22
¹⁷Akkharam padam byañjanam | nirutti tath' eva niddeso
 akārachattavacanam | ettāva¹⁸ byañjanam sabbam. 23

¹ bahuni, B. B.² visa°, S.³ om. S.⁴ paccayā, B. S.⁵ ne, S.⁶ samā°, B.; sammā°, S.⁷ om. B. S.⁸ sampkilese, B. S.⁹ the trochee in the fourth foot is a metrical archaism.¹⁰ tahi tahi, B.¹¹ volo°, B.; B. S. add te.¹² api hi tam disā°, S.¹³ olokayitvā, B. S.¹⁴ disā°, S. ¹⁵ disā°, B. S.; the amphibrach in an odd foot!¹⁶ niddisse, S.¹⁷ Two morae are wanting at the

beginning of this line.

¹⁸ ettāvata, B.

Samkāsanā pakāsanā¹ vivaraṇā | vibhajjanuttānikamma-
 paññatti²
 etehi chahi padehi | attho kammaṇ ca³ niddiṭṭham. 24
 Tīpi ca nayā anūnā⁴ | atthassa ca cha ppadāni⁵ gapitāni
 navahi padehi Bhagavato | vacanass' attho samāyutto. 25
 Atthassa⁶ nava padāni | byañjanapariyettīyā catubbisam⁷
 ubhayam samkhepayato | tettiṃsā ettikā⁸ Netti ti. 26

Niddesavāro niṭṭhito°.

III.

Paṭiniddesavāra.

A.

Hāravibhaṅga.

§ 1. Desanā-hāra.

1. Tattha katamo desanā-hāro?

*

Assāḍādinavatā ti gāthā ayaṃ desanā-hāro.

2. Kim desayati?

Assādam, ādinavaṃ, nissaranam, phalam, upāyam, āpattim.

*Dhammaṃ vo bhikkhave desissāmi ādikalyāṇaṃ majjhe
 kalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevala-
 paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāśissāmi¹⁰ ti.*

a) Tattha katamo assādo?

Kāmaṃ kāmayaṃānassa tassa ce taṃ samijjhati

addhā¹¹ pītimano¹² hoti laddhā macco yad icchatī ti

(S. N. IV, 1, 1 = v. 766)

ayaṃ assādo.

b) Tattha katamo ādinavo?

¹ all MSS. insert pakāsanā against the metre.

² vibhaja°, S.

³ om. S.

⁴ anunnā, S.

⁵ pad°, B.

⁶ B. adds ca.

⁷ °bbisā, B. S.

⁸ ettakā, B.

⁹ om. B.

¹⁰ pakāśessāmi, S.

¹¹ saddhā, B.

¹² piti°, B. B.; the Burmese MSS. always have piti.

Tassa ce kāmāyānassa ¹ *chandaajātassa janturo*
te ² *kāmā parihāyanti sallaviddho va ruppātī ti* (v. 2 =
 v. 767)

ayaṃ ādinavo.

c) Tattha katamaṃ nissaraṇaṃ?

Yo kāme parivajjeti sappasseva padā siro
so 'maṃ visattikaṃ loke sato samativattatī ti (v. 3 = v. 768)
 idaṃ nissaraṇaṃ.

aa) Tattha katamo assādo?

Khettaṃ vatthum hiraṇṇaṃ vā gavassaṃ ³ *dāsaporisaṃ*
thiyo bandhū ⁴ *puthukāme yo naro anugijjhatī ti* (v. 4
 = v. 769)

ayaṃ assādo.

bb) Tattha katamo ādinavo?

Abalā naṃ baliyanti ⁵ *maddante naṃ parissayā*
tato naṃ dukkham anveti nāvaṃ bhinnam ivodakan ti
 (v. 5 = v. 770)

ayaṃ ādinavo.

cc) Tattha katamaṃ nissaraṇaṃ?

Tasmā jantu sadā sato kāmāni parivajjaye
te pahāya tare oghaṃ nāvaṃ sitvā va pāragū ti (v. 6 =
 v. 771)

idaṃ ⁶ nissaraṇaṃ.

d) Tattha katamaṃ phalaṃ?

Dhammo have rakkhati dhammacārīṃ
chattaṃ mahantaṃ yatha ⁷ *vassakāle*
esānisamso ⁸ *dhamme suciṇṇe*
na duggatīṃ gacchati dhammacārī ti (Cf. Thag. v. 303;
 Jāt. vol. IV, p. 54sq.; p. 496)

idaṃ phalaṃ.

e) Tattha katamo upāyo?

Sabbe saṃkhārā aniccā ti | *pe* ⁹ | *dukkhā* ¹⁰ *ti* | *pe* ⁹ |
Sabbe dhammā anattā ti yadā paññāya passatī
atha nibbindatī dukkhe esa maggo visuddhiyā ti (Dhp.
 vv. 277—79)

ayaṃ upāyo.

¹ kāmāyānassa, B. ² om. S. ³ gavassaṃ, B. S.

⁴ °dhu, all MSS. ⁵ bali°, B. S.; pali°, B. ⁶ om. B.

⁷ yathā, all MSS. exc. Com. ⁸ eso ni°, B. ⁹ pa, B. ¹⁰ om. B.

f) Tattha katamā ānatti?

*Cakkhumā visamānīva vijjamāne parakkame
paṇḍito jīvalokasmiṃ¹ pāpāni parivajjaye ti* (Ud. p. 50)
ayaṃ ānatti.

Suññato lokam avekkhassu

Mogharājā (ti ānatti) *sadā sato* (ti upāyo²)

attānuditthim ūhacca

evaṃ maccutaro siyā (ti³ idam phalam) (S. N. V, 16, 4
= v. 1119).

Tattha Bhagavā ugghaṭitaññussa⁴ puggalassa nissara-
ṇam desayati, vipaṇcitaññussa⁵ puggalassa ādinavaṇ ca
nissaraṇaṇ ca desayati, neyyassa⁶ puggalassa assādaṇ ca
ādinavaṇ ca nissaraṇaṇ ca desayati.

Tattha catasso paṭipadā cattāro puggalā ca⁷.

Taṇhācarito mando satindriyena⁸ dukkhāya paṭipadāya
dandhabhiññāya niyyāti satipaṭṭhānehi nissayehi. Taṇhā-
carito udatto samādhindriyena⁹ dukkhāya paṭipadāya khippā-
bhiññāya niyyāti jhānehi nissayehi. Ditthacarito mando
viriyindriyena sukhāya paṭipadāya dandhabhiññāya niyyāti
samamappadhānehi¹⁰ nissayehi. Ditthacarito udatto paññin-
driyena¹¹ sukhāya paṭipadāya khippābhiññāya niyyāti
sacchehi nissayehi.

Ubho taṇhācaritā samathapubbaṅgamāya vipassanāya
niyyanti rāgavirāgāya¹² cetovimuttiyā. Ubho ditthacaritā
vipassanāpubbaṅgamena samathena niyyanti avijjāvirāgāya
paññāvimuttiyā.

Tattha ye samathapubbaṅgamāhi paṭipadāhi niyyanti,
te nandiyāvattena nayena hātabbā, ye vipassanāpubbaṅga-
māhi paṭipadāhi niyyanti, te sihavikkhālitena nayena hātabbā.

¹ jiva°, B.

² uppāyo, S.

³ om. S.

⁴ ugghaṭit°, S.

⁵ vipaṇcitaññussa, S.

⁶ thus all MSS.; B. inserts Bhagavā.

⁷ om. B. B.; cf. A. IV, 133 (vol. II, p. 135); P.P. IV, 5
(p. 6); — A. IV, 161 (vol. II, p. 149).

⁸ sati-indr°, B. S.

⁹ sahamindr°, S.

¹⁰ samapp°, B.

¹¹ pañcindr°, S.

¹² rāgacarito rāgāya, S.

- * 3. Svāyam¹ hāro kattha sambhavati?

Yassa² Satthā vā dhammam desayati aññataro vā³ garuṭṭhāniyo sabrahmacāri, so tam dhammam sutvā saddham paṭilabhati.

Tattha yā vimamsā ussāhanā tulanā⁴ upaparikkhā, ayam sutamayi paññā. Tathā sutena nissayena yā vimamsā tulanā upaparikkhā manasānupekkhanā, ayam cintāmayi paññā.

Imāhi dvihi paññāhi manasikārasampayuttassa yaṃ nānam uppajjati dassanabhūmiyaṃ vā bhāvanābhūmiyaṃ vā, ayam bhāvanāmayi paññā, parato ghosā sutamayi paññā, paccattasamuṭṭhitā yonisomanasikārā cintāmayi paññā, yaṃ⁵ parato ca ghosena paccattasamuṭṭhitena ca yonisomanasikārena nānam uppajjati, ayam bhāvanāmayi paññā.

Yassa imā dve paññā atthi, sutamayi cintāmayi ca, ayam ugghaṭṭitaññū⁶. Yassa sutamayi paññā atthi cintāmayi n'atthi, ayam vipaṇcitaññū⁷. Yassa n'eva sutamayi paññā atthi na cintāmayi, ayam neyyo.

- * 4. Sāyaṃ dhammadesanā kiṃ desayati?

Cattāri saccāni: dukkham, samudayaṃ, nirodham, maggaṃ. Ādīnavo⁸ phalaṃ ca dukkham, assādo samudayo⁹, nissaraṇam nirodho, upāyo¹⁰ āpatti ca¹¹ maggo.

Imāni cattāri saccāni.

Idam dhammacakkam, yathāha Bhagavā: —

Idam dukkham ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ.

Sabbam dhammacakkam.

- * Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāra neruttā¹² niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammam paññatti iti p' idam dukkham ariyasaccam.

Ayam dukkhasamudayo ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhāmmacakkaṃ pavattitaṃ |

¹ svāham, B. B., ² tassa, S.; also Com. ³ om. S.

⁴ tulanā, S. ⁵ om. B., ⁶ ugghā, B., ⁷ vipaci, S.

⁸ B. add's ca. ⁹ S. add's ca. ¹⁰ upāyo, S. ¹¹ niruttā, S.

pe¹ | *Ayaṃ dukkhanirodho ti me bhikkhave* | pe² | *Ayaṃ dukkhanirodhagāminī paṭipadā ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ³ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ.*

Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāra neruttā niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammaṃ paññatti iti p'idaṃ dukkhanirodhagāminī paṭipadā ariyasaccam.

Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti, * byañjanehi vivarati, ākārehi vibhajati, niruttihi uttānikaroti, niddesehi paññāpeti.

Tattha Bhagavā akkharehi ca padehi ca ugghaṭeti⁴, byañjanehi ca ākārehi ca vipaṇcayati⁵, niruttihi ca niddesehi ca vitthāreti.

Tattha ugghaṭanā ādi, vipaṇcanā majjhe, vitthāraṇā pariyosānam.

So 'yaṃ dhammavinayo ugghaṭiyanto⁴ ugghaṭitaññu- * puggalam⁴ vineti, tena naṃ āhu: ādikalyāṇo ti, vipaṇciyanto vipaṇcitaññupuggalam vineti, tena naṃ āhu: majjhe kalyāṇo ti, vitthāriyanto neyyapuggalam vineti, tena naṃ āhu: pariyosānakalyāṇo ti.

Tattha cha ppadāni attho: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammaṃ, paññatti.

Imāni cha ppadāni attho.

Cha ppadāni byañjanam: akkharam, padam, byañjanam, akāro, nirutti, niddeso.

Imāni cha ppadāni byañjanam.

Tenāha Bhagavā: —

Dhammaṃ vo bhikkhave desissāmi ādikalyāṇam majjhe kalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevalam⁶ paripuṇṇam⁶ parisuddham⁶ ti.

¹ pa, B. B.

² pa, B.; la, B.; S. *only has* ayaṃ dukkhanirodho.

³ S. *inserts* pe. ⁴ ugghā°, S. ⁵ °ciyati, S. ⁶ om. B.

Kevalan ti lokuttaram na missam lokiye hi dhammehi. Paripunnān ti paripūram anūnam¹ anatrekam. Parisuddhan ti nimmalam sabbamalāpagataṃ pariyodātaṃ upatthitaṃ sabbavisesānam.

- * Idam vuccati Tathāgatapadam iti pi, Tathāgatanisevitam iti pi, Tathāgatarāñjitam iti pi. Ato² c'etaṃ brahmacariyaṃ paññāyati. Tenāha Bhagavā: — *Kevalam paripunnam parisuddham brahmacariyam pakāsissāmi³ ti.*

- * 5. Kesam ayaṃ dhammadesanā?

Yoginam. Tenāha āyasmā Mahākaccāno⁴: —

Assādādinavatā | nissaraṇam pi ca⁵ phalam upāyo ca
ānatti ca Bhagavato | yoginam desanā hāro ti.

Niyutto desanā-hāro.

§ 2. Vicaya-hāra.

1. Tattha⁶ katamo vicayo-hāro?

Yam pucchitaṃ ca vissajjitaṃ cā ti gāthā ayaṃ vicayo-hāro.

2. Kiṃ vicinati?

Padam⁶ vicinati⁶, pañham vicinati, vissajjanam vicinati, pubbāparam vicinati, assādam vicinati, ādinavam⁶ vicinati⁶, nissaraṇam vicinati, phalam vicinati, upāyam vicinati,
* āpattim vicinati, anugitim vicinati, sabbe nava suttante vicinati.

- * 3. Yathā kiṃ bhave?

Yathā āyasmā Ajito Pārūyane Bhagavantam pañham pucchati: —

Ken' assu nivuto loko (icc āyasmā Ajito)

ken' assu na ppakāsati

kissābhilepanam brūsi

kiṃ su tassa mahabbhayan ti? (S. N. V, 2, 1 = v. 1032).

Imāni cattāri padāni pucchitāni.

So eko pañho. Kasmā? Ekavattthupariggahā.

¹ anunnam, S. ² atho, B. ³ pakāsessāmi, B. S.

⁴ kaccāyano, B. B. ⁵ B. adds ca.

⁶ om. S.; from here down to the verses Savanti sabbadhi sotā sqq. on p. 12 all in d'Alwis, *Introd. p. 106*—8.

Evam hi āha¹: ken' assu nivuto loko ti? Lokādhiṭṭhānam pucchati. Ken' assu na ppakāsati ti? Lokassa appakāsanam pucchati. Kissābhilepanam brūsi ti? Lokassa abhilepanam pucchati. Kiṃ su tassa mahābhayan ti? Tass' eva lokassa mahābhayanam pucchati.

Loko tividho: kilesaloko, bhavaloko, indriyaloko.

Tattha vissajjanā: —

Avijjāya nivuto loko (Ajitā ti Bhagavā)

vivicchā pamādā na ppakāsati

jappābhilepanam brūsi

dukkham assa mahābhayan ti (v. 2 = v. 1033).

Imāni cattāri padāni imehi catūhi padehi vissajjitāni, paṭhamam paṭhamena, dutiyam dutiyena, tatiyam tatiyena, catuttham catutthena.

a) Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti vissajjanā.

Nivaraṇehi nivuto loko, avijjā-nivaraṇā hi sabbe sattā, yathāha Bhagavā: — *Sabbasattānaṃ bhikkhave sabbapāṇānaṃ sabbabhūtānaṃ pariṇāyato ekam eva nīvaraṇam vadāmi, yad idam avijjā, avijjānīvaraṇā hi sabbe sattā. Sabbaso ca² bhikkhave avijjāya nirodhū cāgā paṭimissaggā n'atthi sattānaṃ nīvaraṇan ti³ vadāmi⁴ ti.*

Tena ca paṭhamassa padassa vissajjanā yuttā.

b) Ken' assu na ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti vissajjanā.

Yo puggalo nīvaraṇehi nivuto so vivicchati, vivicchā nāma vuccati vicikicchā, so vicikicchanto nābhisaddahati, anabhisaddahanto⁵ viriyam nārabhati akusalānam dhammānam pahānāya kusalanam dhammānam sacchikiriyāya, so idha pamādam anuyutto viharati, pamatto sukhe dhamme na uppādiyati⁶, tassa te anuppādiyamānā na ppakāsanti, yathāha Bhagavā: —

Dūre santo pakāsanti Himavanto va pabbato asant' ettha na dissanti rattikhittā⁷ yathā⁸ sarā (Dhp.v.304) te guṇehi pakāsanti kittiyā ca yasena cā ti.

¹ āyasmā, B.

² 'va, B.

³ om. S.

⁴ 'mi (without ti), B. S. ⁵ nābhi, B. ⁶ dayati, B.

⁷ rattim khittā, B.

⁸ B. puts yathā after sarā.

Tena ca dutiyassa padassa vissajjanā yuttā.

c) Kassābhilepanaṃ¹ brūsi ti pañhe Jappābhilepanaṃ
brūmi ti vissajjanā. Jappā nāma vuccati taṇhā, sā kathama
abhiṭṭāpā, yathāha Bhagavā: —

Ratto atthaṃ na jānāti ratto dhammaṃ na passati

andhatamaṃ² tadā hoti yaṃ rūgo saḥate naraṃ ti (Of.

Mahāvastu I, p. 244, 3 sq.; A. IV, p. 96; Sum. I, p. 54).

Sāyaṃ taṇhā āsattibahulassa puggalassa evaṃ abhiṭṭāpā
ti karitvā tattha loko abhiṭṭito nāma bhavati.

Tena ca tatiyassa padassa vissajjanā yuttā.

d) Kiṃ su tassa mahabbhayaṃ ti pañhe Dukkhaṃ
assa mahabbhayaṃ ti vissajjanā.

Duvidhaṃ dukkhaṃ: kāyikaṃ ca cetasikaṃ ca. Yaṃ
kāyikaṃ idaṃ dukkhaṃ, yaṃ cetasikaṃ idaṃ domanassaṃ.
Sabbe sattā hi dukkhassa ubbijjanti³. N'atthi bhayaṃ
dukkhena samasamaṃ, kuto vā pana⁴ uttaritaraṃ? Tisso
dukkhatā: dukkhadukkhataṃ, vipariṇāmadukkhataṃ⁵, sam-
khāradukkhataṃ. Tattha loko odhiso kadāci karahaci⁶
dukkhadukkhataṃ vuccati. Tathā vipariṇāmadukkhataṃ.
Taṃ kissa hetu? Honti loka appābādā pi dighāyukā pi.
Samkhāradukkhataṃ⁷ pana loka anupādisesāya nibbāna-
dhātuyā vuccati⁸. Tasmā samkhāradukkhataṃ dukkhaṃ
lokassa ti katvā Dukkhaṃ assa mahabbhayaṃ ti.

Tena ca catutthassa padassa vissajjanā yuttā.

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

Savanti sabbadhī⁹ sotā (icc āyasmā Ajito)

sotānaṃ kiṃ nivāraṇaṃ

sotānaṃ saṃvaraṃ brūhi

kena sotā piṭhiyyare?¹⁰ (v. 2 = v. 1034).

Imāni cattāri padāni pucchitāni.

Te dve pañhā. Kasmā? Imehi bahvādhivacanena
pucchitā.

¹ thus all MSS.

² andhaṃ tamaṃ, S.

³ uppajjanti, S.

⁴ S. adds tassa.

⁵ B. B. put vipari^o after saṃkhāra^o

⁶ kattaci, B.

⁷ saṃsāradukkhamaṃ taya, S.

⁸ vuccati, B.

⁹ oḍhi, B. B.

¹⁰ pidhi^o, B. B.

Evam samāpannassa¹ lokassa evam samkiliṭṭhassa² kim lokassa vodānaṃ vuṭṭhānaṃ iti? Evam hi āha: savanti sabbadhi³ sotā ti. Asamāhitassa savanti abhijjhā byāpāda-pamādabahulassa. Tattha yā abhijjhā ayaṃ lobho akusalamūlaṃ, yo byāpādo ayaṃ doso akusalamūlaṃ, yo pamādo ayaṃ mohō akusalamūlaṃ. Tass' evam asamāhitassa chasu āyatanesu taṇhā savanti: rūpatāṇhā, saddataṇhā, gandhatāṇhā, rasataṇhā, phoṭṭhabbatāṇhā, dhammataṇhā, yathāha Bhagavā: —

Savati⁴ ti⁵ kho bhikkhave chann' etaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ. Cakkhu⁶ savati manāpikesu rūpesu, amanāpikesu paṭihaññati⁷. Sotaṃ | pe⁸ | ghānaṃ . . . jivhā . . . kāyo . . . mano savati manāpikesu dhammesu, amanāpikesu paṭihaññati⁹.

Iti sabbā ca savati sabbathā ca savati.

Tenāha: — Savanti sabbadhi sotā ti.

a) Sotānaṃ kim nivāraṇaṃ na pariyuṭṭhānavighātaṃ pucchati. Idaṃ vodānaṃ.

b) Sotānaṃ samvaram brūhi kena sotā pithiyyare¹⁰ ti. anusayasamugghātaṃ¹¹ pucchati. Idaṃ vuṭṭhānaṃ.

Tattha vissajjanā: —

Yāni sotāni lokasmiṃ (Ajitā ti Bhagavā)

sati tesāṃ nivāraṇaṃ

sotānaṃ samvaram brūmi¹²

paññāy' ete pithiyyare¹⁰ ti (v. 4 = v. 1035).

Kāyagatāya satiyā bhāvitāya¹³ bahulikatāya¹⁴ cakkhu nāvīnchati¹⁵ manāpikesu rūpesu, amanāpikesu na paṭihaññati . . . sotaṃ | pe¹⁶ | ghānaṃ . . . jivhā . . . kāyo . . . mano . . . nāvīnchati¹⁷ manāpikesu dhammesu, amanāpikesu na paṭihaññati. Kena kāraṇena? Samvutanivāritattā indri-

¹ sammā°, S.

² B₁ adds lokassa.

³ °dhi, B. B₁.

⁴ °ti, B₁. S.

⁵ ca, B₁; B. adds ca.

⁶ cakkhum, B₁.

⁷ °ti ti, S.

⁸ pa, B₁; om. B₁.

⁹ om. B₁.

¹⁰ pidhi°, B. B₁.

¹¹ anussaya°, S.

¹² om. S.

¹³ vibhā°, B₁.

¹⁴ bahuli°, B. B₁.

¹⁵ nāvīcchati, S.

¹⁶ pa, B₁; om. B₁.

¹⁷ na vimjhati, S.

yānaṃ. Kena te samvutānivaritā¹? Sati-ārakkhena². Tenāha Bhagavā: — Sati tesāṃ nivāraṇaṃ ti.

Paññāya anusayā³ pahīyanti, anusayesu pahīnesu pari-yuṭṭhānā pahīyanti. Kissa anusayassa⁴ pahinattā? Taṃ yathā khandhavantassa rukkhassa anavasesamūluddharaṇeṣ kate pupphaphalapavāḷaṅkurasantati⁵ sāmucchinā bhavati, evaṃ anusayesu pahīnesu pari-yuṭṭhānasantati sāmucchinā bhavati pidahitā paṭicchannā. Kena? Paññāya. Tenāha Bhagavā: — Paññāy' ete pithiyyare⁷ ti.

*Paññā c'eva sati ca (icc āyasmā Ajito)
nāmarūpaṇ⁸ ca mārisa
etaṃ me puṭṭho pabrūhi
katth' etaṃ uparujjhati ti? —
Yam etaṃ pañham apucchi⁹
Ajita taṃ vadāmi te
yattha nāmaṇ ca rūpaṇ ca
asesaṃ uparujjhati
viññāṇassa nirodhena
etth' etaṃ uparujjhati ti (vv. 5. 6 = vv. 1036. 1037).*

* Ayam pañho anusandhiṃ pucchati. Anusandhiṃ pucchantaṃ kiṃ pucchati?

Anupādisesaṃ nibbānadhātum.

Tiṇi ca saccāni saṃkhatāni¹⁰ nirodhadhammāni: dukkhaṃ, samudayo, maggo. Nirodho asaṃkhatō¹¹.

Tattha samudayo dvisu bhūmiṣu pahīyyati: dassanabhūmiyā ca bhāvanābhūmiyā ca.

Dassanena tiṇi samyojanāni pahīyanti: sakkāyaditṭhi, vicikicchā, silabbataparāmāso. Bhāvanāya satta samyojanāni pahīyanti: kāmaccchando, byāpādo, rūparāgo, arūpa-rāgo, māno, uddhaccaṃ, aviṇṇā ca niravasesā.

Te-dhātuke¹² imāni dasa samyojanāni: pañc' orambhāgiyāni, pañc' uddhambhāgiyāni.

¹ samvutā°, S. ² ārakkhaṇaṃ, S. ³ anussayā, S.

⁴ anussa°, B. ⁵ anavasesasa°, B.

⁶ °phalapallavaṅkura°, B. ⁷ pidhi°, B. B.

⁸ nāmaṃ rūpaṇ, B. B. ⁹ āpucchi, S.; maṃ p°, B.

¹⁰ saṃkhatāni, S. ¹¹ asaṃkhatō, S. ¹² °kesu, B. S.

Tattha tñi samyojanāni — sakkāyaditthi, vicikicchā, silabbataparāmāso — anaññatāññassāmitindriyaṃ¹ adhi-
tthāya nirujjhanti, satta samyojanāni — kāmaccando, byā-
pādo, rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā ca
niravasesā² — aññindriyaṃ adhiṭṭhāya nirujjhanti.

Yam pana evaṃ jānāti: khīṇā me jāti ti idaṃ khaye-
ññāṃ, nāparaṃ itthattāyā ti pajānāti idaṃ anuppāde-
ññāṃ.

Imāni dve ñāṇāni aññatāvindriyaṃ.

Tattha yaṇ ca anaññatāññassāmitindriyaṃ³ yaṇ ca
aññindriyaṃ, imāni aggaphalaṃ arahattaṃ pūpuṇantassa
nirujjhanti.

Tattha yaṇ ca khaye-ññāṃ yaṇ ca⁴ anuppāde-ññāṃ,
imāni dve ñāṇāni ekā paññā. Api ca ārammaṇasampekkena
dve nāmāni labhanti: khīṇā me jāti ti pajānantassa khaye-
ññāṇaṃ ti nāmaṃ labhati, nāparaṃ itthattāyā ti pajā-
nantassa anuppāde-ññāṇaṃ ti nāmaṃ labhati. Sā pajāna-
natthēna paññā. Yathādittṭhaṃ apilāpanatthēna sati.

Tattha ye pañcupādānakkhandhā, idaṃ nāmarūpaṃ.

Tattha ye phassapañcamakā dhammā, idaṃ nāmaṃ, yāni
pañcindriyāni rūpāni⁵, idaṃ rūpaṃ, tadubbhayaṃ⁶ nāma-
rūpaṃ viññāṇasampayuttaṃ. Tassa nirodhaṃ Bhagavantam
pucchanto āyasmā Ajito Pārāyane evaṃ āha:

Paññā⁷ c'eva sati ca nāmarūpaṇ ca mārisa

etaṃ me puttṭho pabrūhi katth' etaṃ uparujjhati ti⁸.

Tattha sati ca paññā ca⁸ cattāri indriyāni, sati dve
indriyāni: satindriyaṇ ca samādhindriyaṇ ca, paññā dve
indriyāni: paññindriyaṇ ca viriyindriyaṇ ca.

Yā imeṣu catūsu indriyesu saddahanā okappanā, idaṃ
saddhindriyaṃ.

Tattha yā saddhādhipateyyā cittekkaggatā, ayaṃ chanda-
samādhī. Samāhite citte kilesānaṃ vikkhambhanatāya
paṭisaṃkhānabalena vā bhāvanābalena⁴ vā⁴, idaṃ pahānaṃ.

¹ anaññata^o, B. ² avasesā, S.

³ anaññata^o, B. B.

⁴ om. S.

⁵ rūpini, S.

⁶ tadū^o, B.

⁷ paññāya, S.

⁸ om. B.

Tattha ye assāsapassāsā-vitakkavicārā-saññāvedayitā-
* sarasamkappā¹, ime samkhārā.

Iti purimako ca chandasamādhi kilesavikkhambhanatāya
ca pahānaṃ ime ca samkhārā, tadubhayaṃ chandasamādhi-
padhānasamkhārasamannāgataṃ iddhipādaṃ bhāveti vive-
kanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggapariṇā-
mim.

Tattha yā viriyādhipateyyā cittekaggatā, ayaṃ viriya-
samādhi | pe² |

Tattha yā cittādhipateyyā cittekaggatā, ayaṃ citta-
samādhi | pe³ |

Tattha yā vimamsādhipateyyā cittekaggatā, ayaṃ vimam-
sāsamādhi. Samāhite citte kilesānaṃ vikkhambhanatāya
paṭisamkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ.

Tattha ye assāsapassāsā-vitakkavicārā-saññāvedayitā-sa-
rasamkappā¹, ime samkhārā.

Iti purimako ca vimamsāsamādhi⁴ kilesavikkhambhana-
tāya ca pahānaṃ ime ca samkhārā, tadubhayaṃ vimam-
sāsamādhipadhānasamkhārasamannāgataṃ iddhipādaṃ bhā-
veti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosagga-
pariṇāmim.

* Sabbo samādhi ñāṇamūlako nāṇapubbaṅgamo ñāṇānu-
parivatti.

*Yathā pure tathā pacchā yathā pacchā tathā pure
yathā divā tathā ratti yathā ratti tathā divā* (Cf. A. I, p. 236)⁵.

Iti vivaṭena cetasā ariyonaddhena sappabhāsaṃ cittaṃ
bhāveti⁶.

Pañcendriyāni kusalāni cittaśābhañhūni citte uppajjamāne
uppajjanti, citte nirujjhamāne nirujjhanti. Nāmarūpaṃ ca
viññāṇahetukaṃ viññāṇapaccayanibbattaṃ. Tassa maggena
hetu upacchinno viññāṇaṃ⁷ anāhāraṃ⁷ anabhinanditaṃ
apaṭṭhitaṃ⁸ appaṭisandhikaṃ, taṃ nirujjhati. Nāmarūpaṃ
api⁹ ahetukaṃ¹⁰ appaccayaṃ punabbhavaṃ na nibbattayati¹¹.

¹ sarasasamkappā, B₁. ² pa, B. B₁. ³ pa, B.; om. B₁.

⁴ sammāsamādhi, S. ⁵ cf. Thag. v. 397. ⁶ vibhāveti, B₁.

⁷ viññāṇanāhāraṇaṃ, B₁; S. omits viññāṇaṃ.

⁸ appaṭṭhitaṃ, S.; om. B. ⁹ pi, S. ¹⁰ ahetu, B.

¹¹ oṭṭiyati, B.; oṭṭissati, S.

Evam viññāpassa nirodhā pañhā ca sati ca nāmarūpañ
ca nirujjhati. Tenāha Bhagavā: —

*Yam etaṃ pañhaṃ apucchi¹
Ajita taṃ vadāmi te:
yattha nāmañ ca rūpañ ca
asesaṃ uparujjhati
viññāpassa nirodhena
etth' etaṃ uparujjhati ti.*

* * *

*Ye ca saṃkhātadhammāse² (icc āyasmā Ajito)
ye ca sekkhā³ puthū⁴ idha
tesaṃ me nipako iriyaṃ
puṭṭho pabrūhi mārīsā ti (vv. 6. 7 = vv. 1037. 1038).*

Imāni tñi padāni pucchitāni.

Te tayo pañhā. Kissa? Sekhasekhavipassanāpubbañ- *
gamapahānayogena.

Evam hi āha: ye⁵ ca saṃkhātadhammāse² ti? Ara-
hattaṃ pucchati. Ye ca sekkhā puthū⁴ idhā ti? Sekkhaṃ
pucchati. Tesaṃ me nipako iriyaṃ puṭṭho pabrūhi mārīsā
ti? Vipassanāpubbaṅgamaṃ pahānaṃ pucchati.

Tattha vissajjanā:

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)
manasānāvilo siyā
kusalo sabbadhammānaṃ
sato bhūllohu paribbaje ti (v. 8 = v. 1039).*

Bhagavato sabbam kāyakammaṃ nānapubbaṅgamaṃ *
ñānānuparivatti, sabbam vacikammaṃ nānapubbaṅgamaṃ
ñānānuparivatti, sabbam manokammaṃ nānapubbaṅgamaṃ
ñānānuparivatti.

Attīte amse appaṭiḥataṃ nānadassanaṃ, anāgate amse
appaṭiḥataṃ nānadassanaṃ, paccuppanne amse appaṭiḥataṃ
nānadassanaṃ.

Ko ca nānadassanassa paṭighāto?

¹ pucchati, S.

² 'khata°, B., S.

³ sekkhā, B.,

⁴ puthu, B., S.

⁵ yasmā ye, B.,

Yaṃ anicce dukkhe anattaniye¹ ca² aññānaṃ³ adassa-
* naṃ, ayaṃ nāpadassanassa paṭighāto. Yathā idha puriso
tārakarūpāni passeyya no ca gaṇanasāketena jāneyya,
ayaṃ nāpadassanassa paṭighāto.

Bhagavato pana appaṭihatam nāpadassanaṃ, anāvaraṇa-
nāpadassanā⁴ hi buddhā bhagavanto.

Tattha sekkena dvisu dhammesu cittaṃ rakkhitaḥḥam:
gedhā ca rajaniyesu dhammesu⁵ dosā ca pariyutthāniyesu.

Tattha yā icchā⁶ pucchā⁷ patthanā⁸ pihāyanā⁹. kilaṇā,
tam Bhagavā vārento¹⁰ evaṃ āha: kāmesu nabhiḥijjheyyā¹¹
ti. Manasānāvilo siyā ti pariyutthānavighātaṃ¹² āha.

Tathā hi sekho abhiḥijjhanto asamuppannāṃ ca kilesaṃ
uppadeti uppannāṃ¹⁰ ca¹¹ kilesaṃ phātikaroti. Yo pana
anāvilasaṃkappo anabhiḥijjhanto vāyamati, so anuppannā-
naṃ¹² pāpakānaṃ akusalānaṃ dhammānaṃ anuppadāya
chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇ-
hāti padahati, so uppannānaṃ pāpakānaṃ akusalānaṃ
dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ
ārabhati cittaṃ paggaṇhāti padahati, so anuppannānaṃ
kusalānaṃ dhammānaṃ uppadāya chandaṃ janeti vāya-
mati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so
uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya
bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ
janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti pada-
hati.

a) Katame anuppannā pāpakā akusalā dhammā?

Kāma vitakko, byāpāda vitakko, vihiṃsā vitakko.

Ime anuppannā pāpakā akusalā dhammā.

b) Katame uppannā pāpakā akusalā dhammā?

Anusayā akusalamūlāni.

Ime uppannā pāpakā akusalā dhammā.

c) Katame anuppannā kusalā dhammā?

Yāni sotāpānassa indriyāni.

Ime anuppannā kusalā dhammā.

¹ anattani, B.

² 'va, S.

³ ayaṃ nāṇa, S.

⁴ 'dassā, B.; dassanāti, S. ⁵ om. B. ⁶ pihāyanā, S.

⁷ nivā, B.

⁸ manobhi, S.

⁹ 'tthānā, S.

¹⁰ uppanna, S.

¹¹ om. S.

¹² S. adds vā.

d) Katame uppannā kusalā dhammā?

Yāni aṭṭhamakassa indriyāni.

Ime uppannā kusalā dhammā.

Yena kāmavitakkam vāreti, idaṃ satindriyaṃ, yena byāpādavittakkam vāreti, idaṃ samādhindriyaṃ, yena vihiṃsāvitakkam vāreti, idaṃ viriyindriyaṃ, yena uppannuppanne pāpake akusale dhamme pajahati vinodeti byantīkaroti anabbhavaṃ gameti nādhivāseti, idaṃ paññindriyaṃ.

Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ saddhindriyaṃ (cf. p. 15).

a) Tattha saddhindriyaṃ kattha daṭṭhabbam?

Catūsu sotāpattiyaṅgesu.

b) Viriyindriyaṃ kattha daṭṭhabbam?

Catūsu sammappadhānesu.

c) Satindriyaṃ kattha daṭṭhabbam?

Catūsu satipaṭṭhānesu.

d) Samādhindriyaṃ kattha daṭṭhabbam?

Catūsu jhānesu.

e) Paññindriyaṃ kattha daṭṭhabbam?

Catūsu ariyasaccesu.

Evam sekho sabbehi kusalehi dhammehi appamatto vutto Bhagavatā¹ anāvilatāya manasā. Tenāha Bhagavā:—Manasānavilo siyā ti.

Kusalo sabbadhammānan ti.

Loko nāma tividho: kilesaloko, bhavaloko, indriyaloko (cf. p. 11).

Tattha kilesalokena bhavaloko samudāgacchati. So indriyāni nibbatteti. Indriyesu bhāviyamānesu neyyassa pariññā bhavati. Sā duvidhena upaparikkhitabbā²: dassanapariññāya ca bhāvanāpariññāya ca. Yadā hi sekho neyyam³ pariññāti, tadā nibbidāsahagatēhi saññāmanasikārehi neyyam pariññātam bhavati. Tassa dve dhammā kosallaṃ gacchanti: dassanakosallaṃ ca bhāvanākosallaṃ⁴ ca⁵. Tam nānam pañcavidhena⁵ veditabbam: abhiññā, pariññā, pahānam, bhāvanā, sacchikiriyā.

¹ o to, S.

⁴ om. S.

² °parikkhiyatabbā, S.

⁵ °vidhe, S.

³ neyyam, B.

a) Tattha katamā abhiññā?

- * Yaṃ dhammānaṃ salakkhaṇe-ñāṇaṃ dhammapaṭisaṃbhida¹ atthapaṭisaṃbhida ca, ayaṃ abhiññā.

b) Tattha katamā pariññā?

Evam abhijānitvā² yā parijānanā: idaṃ kusalaṃ idaṃ akusalaṃ idaṃ sāvajjaṃ idaṃ anavajjaṃ idaṃ kaṇhaṃ idaṃ sukkam idaṃ sevitaḍḍham idaṃ na sevitaḍḍham, ime dhammā evaṃ gahitaṃ idaṃ phalaṃ nibbattayanti³, tesam evaṃ gahitaṇaṃ ayaṃ attho ti, ayaṃ pariññā.

Evam parijānitvā⁴ tayo dhammā avasiṭṭhā bhavanti: paḥātabbā bhāvetabbā sacchikātabbā ca.

c) Tattha katame dhammā paḥātabbā?

Ye akusala.

d) Tattha katame dhammā bhāvetabbā?

Ye kusala.

e) Tattha katame dhammā sacchikātabbā?

Yaṃ asaṃkhatam.

- * Yo evaṃ jānāti, ayaṃ vuccati atthakusalo dhammakusalo kalyāṇatākusalo phalataākusalo āyakusalo apāyakusalo upāyakusalo mahatā kosallena samannāgato ti. Tenāha Bhagavā: — Kusalo sabbadhammānaṃ ti⁵.

Sato bhikkhu paribbaje ti.

Tena diṭṭhadhammasukhavihārattham abhikkante paṭikkante ālokite vilokite samminjite⁶ pasārite saṃghātipattacivaradhāraṇe asite piṭe khāyite sāyite uccārapassāvakkamme gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhibhāve satena sampajānena viḥātabbam.

- * Imā dve cariyā anuññatā Bhagavatā: ekā visuddhānaṃ, ekā visujjhantānaṃ.

Ke visuddhā? Arahanto. Ke visujjhantā? Sekhā.

Katakeccāni hi arahato indriyāni. Yaṃ bojjaṃ⁶ tam⁴ catubbidham: dukkhassa pariññābhisamayena, samudayassa pahānābhisamayena, maggassa bhāvanābhisamayena, nirodhassa sacchikiriyābhisamayena.

Idam catubbidham bojjaṃ⁶. Yo evaṃ jānāti, ayaṃ

¹ B. adds ca.

² netvā, B.

³ ttāpentī, B.

⁴ om. S.

⁵ samī^o, B.

⁶ bojjaṅgam, S.

vuccati sato abhikkamati sato paṭikkamati khayā rūgassa khayā dosassa khayā mohassa. Tenāha Bhagavā: — Sato bhikkhu paribbaje ti.

Tenāha: —

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)
manasānāvilo siyā
kusalo sabbadhammānaṃ
sato bhikkhu paribbaje ti.*

Evam pucchitabbam, evam vissajjitabbam.

Suttassa ca anugīti atthato ca byañjanato ca samānāyitabbā. Atthāpagataṃ hi byañjanaṃ samphappalāpaṃ¹ bhavati. Dunnikkhittassa padabyañjanassa attho pi dunnayo bhavati. Tasmā² atthabyañjanupetaṃ saṃgāhitabbam³ suttañ ca pavacinittabbam⁴.

Kim⁵ idaṃ suttaṃ?

Āhaccavacanāṃ anusandhivacanāṃ nitatthaṃ neyyatthaṃ * saṃkilesabhāgiyaṃ vāsanābhāgiyaṃ⁶ nibbedhabhāgiyaṃ asekhabhāgiyaṃ.

Kuhip imassa suttassa sabbāni saccāni passitabbāni?

Ādi-majjha-pariyosāne ti.

Evam suttaṃ pavacetabbam.

Tenāha āyasmā Mahākaccāno: —

Yaṃ pucchitañ ca⁷ vissajjitañ ca | suttassa yā⁷ ca anugīti ti⁷.

Niyutto vicayo-hāro.

§ 3. Yutti-hāra.

1. Tattha katamo yutti-hāro?

Sabbesaṃ hārānaṃ ti ayaṃ yutti-hāro.

2. Kim yojayati?

Cattāro mahāpadesā: buddhāpadeso, saṃghāpadeso, sam- * bahulattherāpadeso, ekattherāpadeso.

Ime cattāro mahāpadesā.

3. Tāni padabyañjanāni sutte otārayitabbāni, vinaye * sandassayitabbāni, dhammatāyaṃ⁸ upanikkhipitabbāni.

¹ sampa°, B. B. ² tassa, B. ³ saṃgāyitabbam, S.

⁴ S. adds ti. ⁵ om. S. ⁶ vāsana°, S. ⁷ om. B.

⁸ nāyaṃ, S.

- * a) Katamasmiṃ sutte otārayitabbāni?

Catūsu ariyasaccesu.

- b) Katamasmiṃ vinaye sandassayitabbāni?

Rāgavinaye dosavinaye mohavinaye.

- c) Katamiyaṃ¹ dhammatāyaṃ upanikkhipitabbāni?

Paṭiccasamuppāde.

Yadi catūsu ariyasaccesu avatarati kilesavinaye sandissati dhammataṇ ca na vilometi, evaṃ āsave na janeti.

- * Catūhi mahāpadesehi yaṃ yaṃ yujjati yena yena yujjati yathā yathā yujjati, taṃ taṃ gaheṭabbhaṃ.

- * 4. Pañhaṃ pucchitena kati padāni pañhe ti?

Padaso pariyogūhitabbhaṃ² vicetabbhaṃ³. Yadi sabbāni padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha cattāri padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha tīni padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha dve padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha ekaṃ padam ekaṃ atthaṃ abhivadati, eko pañho.

Taṃ upaparikkhamānena aññātabbhaṃ.

5. Kim³ ime dhammā nānatthā nānābyañjanā udāhu imesaṃ dhammānaṃ eko attho byañjanam eva nānan ti? Yathā 'kim bhave?

Yathā sū devatā Bhagavantam pañhaṃ pucchati:

Ken' assu⁴ 'bbhāhato loko ken' assu parivārīto

kena sallena otiṇṇo kissa dhūpāyito⁵ sadā ti? (S. I, p. 40).

Imāni cattāri padāni pucchitāni.

Te tayo pañhā. Kathaṃ ñāyati?

Bhagavā hi devatāya vissajjeti:

Maccunābbhāhato loko jarāya parivārīto

tanhāsallena otiṇṇo icchādūpāyito sadā ti (l. c. Cf. Thag. v. 448).

Tattha jarā ca³ maraṇaṇ ca, imāni dve saṃkhatassa saṃkhatalakkaṇāni. Jarāyaṃ tītassa aññathattam maraṇam vayo.

Tattha jarāya ca³ maraṇassa ca atthato nānattham. Kena kāraṇena?

¹ 'missam, B.

⁴ kena su, S.

² 'gāyi°, B.

⁵ dhumāyito, B.

³ om. S.

Gabbhagatā pi hi miyyanti na ca¹ te jinnā bhavanti. Atthi ca devānaṃ maraṇaṃ na ca tesāṃ sarirāni² jiranti. Sakkate ca³ jarāya paṭikkamaṃ kātum, na pana sakkate maraṇassa paṭikkamaṃ kātum aññatr' eva iddhimantānaṃ iddhivisayā.

Yam panāha: taṇhāsallena otiṇṇo ti, dissanti vitarāgā jirantā pi⁴ miyyantā pi. Yadi ca yathā jarāmaranaṃ evaṃ taṇhā pi siyā, evaṃ sante sabbe yobbanatṭhā pi vigata-taṇhā siyup⁵, yathā⁵ ca⁵ taṇhā⁵ dukkhassa samudayo, evaṃ jarāmaranaṃ pi siyā dukkhassa samudayo na ca siyā taṇhā dukkhassa samudayo, na hi jarāmaranaṃ dukkhassa samudayo, taṇhā dukkhassa samudayo, yathā ca taṇhā maggavajjhā, evaṃ jarāmaranaṃ pi siyā magga-vajjham.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbam.

Yadi ca sandissati yutti, samārūlham atthato ca aññattam, byañjanato pi gavesitabbam.

Sallo ti vā dhūpāyan ti vā imesaṃ dhammānaṃ atthato ekattam. Na hi yujjati⁶ icchāya ca taṇhāya ca atthato aññattam.

Taṇhāya adhippāye aparipūramāne navasu āghātavatthūsu kodho ca upanāho ca uppajjati.

Imāya yuttiyā jarāya⁷ ca⁸ maraṇassa ca taṇhāya ca atthato aññattam.

Yam⁹ pan' idam Bhagavatā dvihi nāmehi abhilapitam⁹ icchā ti pi taṇhā ti pi, idam Bhagavatā bahirānaṃ vatthūnaṃ ārammaṇavasena dvihi nāmehi abhilapitam⁹ icchā ti pi taṇhā ti pi.

Sabbā hi taṇhā ajjhosānalakkhaṇena ekalakḥhaṇā.

Yathā sabbo aggī uphattalakḥhaṇena ekalakḥhaṇo, api ca upādānavasena aññamaññāni nāmāni labhati: kaṭṭhaggi ti pi tipaggi ti pi sakalikaggi ti pi gomayaggi ti pi thusaaggi ti pi samkāraggi ti pi, sabbo hi¹⁰ aggī uphattalakḥhaṇo 'va, evaṃ sabbā taṇhā ajjhosānalakkhaṇena eka-

¹ ce, B. ² sarirā, S. ³ 'va, B. ⁴ om. S.

⁵ om. B. ⁶ yujjhati, S. ⁷ jarā, B. ⁸ om. B. S.

⁹ 'labhitam, S. ¹⁰ pi, B. S.

lakkhaṇā. Api tu ārammaṇa¹-upādānavasena aññamaññehi
 * nāmehi abhīlapitā: icchā iti pi taṇhā iti pi sallo iti pi
 dhūpāyana² iti pi saritā iti pi visattikā iti pi sineho iti
 pi kilamatho iti pi latā iti pi maññanā iti pi bandho iti
 pi āsā iti pi pipāsā³ iti³ pi³ abhinandanā iti pi⁴.

Sabbā hi⁵ taṇhā ajjhosaṇalakkhaṇena ekalakkhaṇā yathā
 ca vevacane vuttā⁶.

Āsā pihā⁷ ca⁸ abhinandanā ca

anekadhātūsu⁹ sarā patitthitā

aññānamūlappabhavā pajappitā

sabbā mayā byantikatā samūlakā¹⁰ ti (Cf. S. I, p. 181). & P⁵³.

Taṇhāy¹¹etaṃ vevacanam, yathāha Bhagavā: —

Rūpe Tissa avigatarūgassa¹² avigatacchandassa avigata-
pemassa avigatapipāsassa avigataparilāhassa . . . (Cf. S. III,
 p. 107).

Evam vedanāya . . . saññāya . . . saṃkhāresu . . . viñ-
 ñāne avigatarūgassa avigatacchandassa avigatapemassa avi-
 gatapipāsassa avigataparilāhassa sabbam suttaṃ vitthāre-
 tabbam.

Taṇhāy¹¹etaṃ vevacanam.

Evam yujjati: sabbo dukkhūpacāro¹³ kāmataṇhāsasāṃkhā-
 ramūlako¹³, na pana yujjati: sabbo nibbidūpacāro¹⁴ kāma-
 taṇhāparikkhāramūlako.

Imāya yuttīyā aññamaññehi kāraṇehi gavesitabbam.
 Yathā Bhagavā rāgacaritassa puggalassa asubham desayati,
 dosacaritassa Bhagavā puggalassa mettaṃ desayati, moha-
 caritassa Bhagavā puggalassa paṭicasamuppādam desayati.

Yadi hi Bhagavā rāgacaritassa puggalassa mettaṃ¹⁵ ceto-
 vimuttiṃ¹⁶ deseyya sukham vā paṭipadam dandhābhīññam su-
 kham vā paṭipadam khippābhīññam vipassanāpubbaṅgamam
 vā pahānam deseyya, na yujjati desanā. Evam³ yaṃ kiñci
 rūgassa anulomappahānam dosassa anulomappahānam mo-

¹ °nam, B., S.

² dhūm°, S.

³ om. S.

⁴ B. B., add iti.

⁵ om. B. B.,

⁶ vuttam, S.

⁷ pipāsā pihā, S.

⁸ B. puts ca before pihā.

⁹ °tusu, B., S.

¹⁰ samūlikā, B., S.

¹¹ avitā°, S.; also Com.

¹² dukkho°, B.,

¹³ S. adds ti.

¹⁴ nibbindu°, B.,

¹⁵ mettā, S.

¹⁶ °ttiya, S.

hassa anulomappahānam, sabban taṃ vicayena hārena vicinitvā¹ yutti-hārena yojetabbam, yāvatikā² nānassa bhūmiā. *

Mettāvihārissa sato byāpādo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, byāpādo pahānam abbattham gacchati ti yujjati desanā.

Karunāvihārissa sato vihesā cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vihesā pahānam abbattham gacchati ti yujjati desanā.

Muditāvihārissa sato arati cittaṃ pariyādāya ṭhassati ti na yujjati desanā, arati pahānam abbattham gacchati ti yujjati desanā.

Upekkhāvihārissa⁴ sato rāgo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, rāgo pahānam abbattham gacchati ti yujjati desanā.

Animittāvihārissa sato nimittānusāri, tena ten' eva viññā-⁵ nam pavattati ti na yujjati desanā, nimittam pahānam abbattham gacchati ti yujjati desanā.

Asmi ti vigatam, ayaṃ aham asmi ti na samanupassāmi, atha ca pana me kismiñci⁶ katasmin⁷ ti vicikicchā katham-kathā⁸ sallam⁹ cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vicikicchā kathamkathā⁷ sallam pahānam abbattham gacchati ti yujjati desanā.

Yathā vā⁹ pana³ paṭhamam¹⁰ jhānam¹⁰ samāpannassa sato kāmarāgabyāpādā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, avitakkasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Dutiyaṃ jhānam samāpannassa sato vitakkavicārasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhasukhasahagatā¹¹ vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

¹ 'netvā, B. ² yāvati, S. ³ om. S. ⁴ upekhā, B.

⁵ kismim, B. ⁶ 'mici (without ti), B.; kathasmin, S.

⁷ S. puts katham° before vi° ⁸ sallaki, S. ⁹ 'va, S.

¹⁰ paṭhamajjh°, S., and so in every similar case.

¹¹ upekhā°, B.

Tatiyaṃ jhānaṃ samāpannassa sato pītisukhasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhāsati-pārisuddhisahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Catuttham jhānaṃ samāpannassa sato upekkhāsahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, ākāśānācāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Ākāśānācāyatanam samāpannassa sato rūpasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, viññāṇaṇcāyatana-sahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Viññāṇaṇcāyatanam samāpannassa sato ākāśānācāyatanasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, ākiñcaññāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Ākiñcaññāyatanam samāpannassa sato viññāṇaṇcāyatanasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, nevasaññānāsaññāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Nevasaññānāsaññāyatanam samāpannassa sato saññūpācārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, saññāvedayitanirodhasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Kallatāparicitaṃ cittaṃ na ca abhinīhāraṃ khamati ti na yujjati desanā, kallatāparicitaṃ cittaṃ atha ca abhinīhāraṃ khamati ti yujjati desanā.

Evam sabbe nava suttantā yathādhammaṃ yathāvinayaṃ

yathā Satthu sāsanaṃ sabbato¹ vicayena hārena vicinitvā yutti-hārena yojetabbā².

Tenāha āyasmā Mahākaccāno: —

Sabbesaṃ hārānaṃ | yā bhūmi³ yo ca gocaro tesan ti.

Niyutto yutti-hāro.

§ 4. Padatthāna-hāra.

1. Tattha katamo padatthāno-hāro?

*

Dhammaṃ deseti jino ti ayaṃ padatthāno-hāro.

2. Kim desayati?

Sabbadhammayāthāva⁴ - asampaṭivedhalakkhaṇā avijjā. Tassā vipallāsā padatthānaṃ. Ajjhosānalakkhaṇā taṇhā. Tassā piyarūpaṃ sātārūpaṃ padatthānaṃ. Patthanalak-
khaṇo lobho. Tassa adinnādānaṃ padatthānaṃ. Vajña-
saṇṭhānabyañjanagahaṇalakkhāṇā⁵ subhasaññā. Tassā in-
driyāsamvaro padatthānaṃ. Sāsavaphassa-upagamanalak-
khaṇā suksasaññā. Tassā assādo padatthānaṃ. Samkhata-
lakkhāṇānaṃ dhammānaṃ asamanupassanalakkhaṇā nicca-
saññā. Tassā viññānaṃ padatthānaṃ. Aniccasaññā-dukka-
saññā-asamanupassanalakkhaṇā attasaññā⁶. Tassā nāma-
kāyo padatthānaṃ.

Sabbadhammasampaṭivedhalakkhaṇā vijjā. Tassā sab-
baṃ⁷ ñeyyaṃ⁸ padatthānaṃ. Cittavikkhepapaṭisaṃhara-
ṇalakkhāṇo samatho. Tassa asubhā padatthānaṃ. Icchāva-
carapaṭisaṃharaṇalakkhāṇo alobho. Tassa adinnādānā
veramaṇi padatthānaṃ. Abyūpajjalakkhaṇo adoso. Tassa
pāṇātipatā veramaṇi padatthānaṃ. Vatthu-avippaṭipāda-
nalakkhaṇo amoho. Tassa sammāpaṭipatti padatthānaṃ.
Vinilakavipubbakagahaṇalakkhāṇā asubhasaññā. Tassā
nibbidā padatthānaṃ. Sāsavaphassaparijāṇanalakkhaṇā
dukksasaññā. Tassā vedanā padatthānaṃ. Samkhata-
lakkhāṇānaṃ dhammānaṃ samanupassanalakkhaṇā nicca-

¹ sato, S.

² B. S. add ti.

³ bhummi, B.

⁴ sabbadhammānaṃ yathāva, S.

⁵ byañjanagana^o, S.

⁶ attha^o, S.

⁷ om. S.

⁸ seyya, S.

saññā. Tassā uppādayā padatṭhānam. Sabbadhamma-
nam¹ abhinivesalakkhaṇā anattasaññā. Tassā² dhamma-
saññā² padatṭhānam. Pañca kāmagaṇā kāmāgassa
padatṭhānam. Pañcendriyāni rūpini³ rūparāgassa padatṭhā-
nam. Chālayatanam⁴ bhavarāgassa padatṭhānam. Nibbatti-
bhavānupassitā pañcannam upādānakkhandhānam padatṭhā-
nam. Pubbenivāsānussati ānāpādanassa padatṭhānam.
Okappanalakkhaṇā saddhā adhimuttipaccupatṭhānā ca
anāvilalakkhaṇo⁵ pasādo⁶ sampasīdanapaccupatṭhāno ca.
Abhipatthiyanalakkhaṇā saddhā. Tassā aveccapasādo
padatṭhānam. Anāvilalakkhaṇo pasādo. Tassa saddhā
padatṭhānam. Ārambhalakkhaṇam viriyam. Tassa sam-
māpādhānam padatṭhānam. Apilāpanalakkhaṇā sati⁷.
Tassā satipatṭhānam padatṭhānam. Ekaggalakkhaṇo sam-
ādhi. Tassa jhānāni padatṭhānam. Pajānanalakkhaṇā paññā.
Tassā saccāni padatṭhānam.

Aparo nayo: —

Assādamanasikāralakkhaṇo ayonisomanasikāro. Tassa
avijjā padatṭhānam. Saccasammohanalakkhaṇā⁸ avijjā.
Taṃ⁹ saṃkhārānam padatṭhānam. Punabbhavavirohana-
lakkhaṇā¹⁰ saṃkhārā. Taṃ¹¹ viññāṇassa padatṭhānam.
Opapaccayikanibbattilakkhaṇam viññāṇam. Taṃ nāmarū-
passa padatṭhānam. Nāmakāyarūpakāyasamghātalakkha-
ṇam nāmarūpaṃ. Taṃ chālayatanassa¹² padatṭhānam.
Indriyavavattṭhānalakkhaṇam chālayatanam¹³. Taṃ phas-
sassa padatṭhānam. Cakkhurūpaviññāṇasannipātālakkaṇo¹⁴
phasso. Taṃ vedanāya padatṭhānam. Itthānīttṭhānubha-
vanalakkhaṇā vedanā. Taṃ tanhāya padatṭhānam. Ajjho-
sānalakkhaṇā tanhā. Taṃ¹⁵ upādānassa padatṭhānam.
Opapaccayikaṃ¹⁶ upādānam. Taṃ bhavassa padatṭhānam.
Nāmakāyarūpakāyasambhavanalakkhaṇo bhavo. Taṃ¹⁶

¹ °dhamma, B. ² om. S.

³ rūpini, B. S.; rūpāni, B.

⁴ written chaṭṭh° in S.

⁵ °ne, S.

⁶ °de, S.

⁷ satti, S.

⁸ °kkhaṇa°, B. S.

⁹ sū, B. S.

¹⁰ °virūhaka°, S.

¹¹ te, B. S.

¹² sa°, S.

¹³ °sannipātana°, S.

¹⁴ sū, S.

¹⁵ °taṃ, B.

¹⁶ so, B. S.

jātiyā padatthānam. Khandhapātubhavanalakkaṇā¹ jāti. Tam jarūya padatthānam. Upadhiparipakalakkaṇā jarā. Tam maraṇassa padatthānam. Jivitindriyūpacchedalakkaṇam maraṇam. Tam sokassa padatthānam. Ussukkakārako soko. Tam paridevassa padatthānam. Lalappakārako² paridevo. Tam dukkhassa padatthānam. Kāyasampīlanam dukkham. Tam domanassassa padatthānam. Cittasampīlanam³ domanassam. Tam upāyāsassa padatthānam. Odaḥanakārako upāyāso. Tam bhavassa padatthānam.

Imāni bhavaṅgāni yadā samaggāni nibbattāni bhavanti, so bhavo. Tam samsārassa padatthānam. Niyyānikalakkaṇo maggo. Tam nirodhassa padatthānam. Tittahnūtā pitaññūtāya padatthānam. Pitaññūtā mattaññūtāya padatthānam. Mattaññūtā attaññūtāya padatthānam. Attaññūtā pubbekatapunnātāya⁴ padatthānam. Pubbekatapunnātā⁵ patirūpadesavāsassa padatthānam. Patirūpadesavāso sappurisūpanissayassa padatthānam. Sappurisūpanissayo⁶ attasamāpanidhānassa padatthānam. Attasamāpanidhānam silānam padatthānam. Silāni avippatīsārassa padatthānam. Avippatīsāro pāmujjassa⁷ padatthānam. Pāmujjam pītiyā padatthānam. Pīti passaddhiyā padatthānam. Passaddhi sukhassa padatthānam. Sukham samādhissa padatthānam. Samādhi yathābhūtañānadassanassa padatthānam. Yathābhūtañānadassanam nibbidāya padatthānam. Nibbidā virāgassa padatthānam. Virāgo vimuttiyā padatthānam. Vimutti vimuttiñānadassanassa padatthānam.

Evam yo koci upanissayo yo koci paccayo, sabbo so padatthānam.

Tenāha āyasmā Mahākaccāno: —

Dhammam deseti jino ti.

Niyutto padatthāno-hāro.

¹ khandhānam pātu°, S. ² lalanappa°, S.

³ cittapīlanam, S. ⁴ katanñūtāya, B.

⁵ taññūtā, B. ⁶ sappurisasannisayo, S.

⁷ pāmo°, B.

§ 5. Lakkhaṇa-hāra.

1. Tattha katamo lakkhaṇo-hāro?

Vuttamhi ekadhamme ti ayaṃ lakkhaṇo-hāro.

2. Kiṃ lakkhayati¹?

Ye dhammā ekalakkhaṇā, tesam dhammānaṃ ekasmim dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

3. Yathā kiṃ bhavē?

Yathāha Bhagavā: —

Cakkhuṃ² bhikkhave anavaṭṭhitaṃ itaraṃ parittaṃ pabaṅgu, parato dukkhaṃ byasanaṃ calaṃ³ kukkulaṃ saṃkhāraṃ⁴ vadhakaṃ⁴ amittamaṃjhe.

Imasmim cakkhusmim vutte avasiṭṭhāni ajjhattikāni āyatanāni vuttāni bhavanti.

Kena kāraṇena?

Sabbāni hi cha ajjhattikāni āyatanāni vadhakaṭṭhena ekalakkhaṇāni.

Yathā cāha Bhagavā: —

Atīte Rādha rūpe anapekho⁵ hoti, anāgataṃ rūpaṃ mā abhinandi, paccuppannassa rūpassa nibbidāya virūgāya nirodhāya cāgāya paṇinissaggāya paṭipajja.

Imasmim rūpakkhandhe vutte avasiṭṭhā khandhā vuttā bhavanti.

Kena kāraṇena?

Sabbe hi pañcakkhandhā Yamakovādasutte⁶ vadakaṭṭhena ekalakkhaṇā vuttā.

Yathā cāha Bhagavā: —

Yesā ca susamāraddhā niccaṃ kāyagatā sati

aliccaṃ te na sevanti kicce sātaccakārino (Dhp. v. 293).

Iti kāyagatāya satiyā vuttāya vuttā bhavanti vedanāgatā sati cittagatā⁷ dhammagatā⁸ ca. Tathā yaṃ kiñci dīṭṭhaṃ vā sutam vā mutam vā ti vutte vuttam bhavati viññātam.

Yathā cāha Bhagavā: —

¹ lakkhiyati, B., S.

² cakkhu, S.

³ calanam, B.

⁴ saṃkhāraṇaṃ, S.

⁵ °pekkho, S.

⁶ cf. S. III, p. 109 sqq.

⁷ cittā°, S.

⁸ dhammā°, B.

Tasmā ti ha tvaṃ¹ bhikkhu kāye kāyānupassī viharāhi² ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Ātāpī ti viriyindriyaṃ. Sampajāno ti paññindriyaṃ. Satimā ti satindriyaṃ. Vineyya loke abhijjhādomanassaṃ ti samādhindriyaṃ.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripurīṃ gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnaṃ indriyaṇaṃ.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-dhānā bhāvanāpāripurīṃ gacchanti. Catūsu sammappa-dhānesu bhāviyamānesu cattāro iddhippādā bhāvanāpāripurīṃ gacchanti. Catūsu iddhippādesu bhāviyamānesu pañcindriyāni bhāvanāpāripurīṃ gacchanti. Pañcasu indriyesu bhāviyamānesu pañca balāni bhāvanāpāripurīṃ gacchanti. Pañcasu balesu bhāviyamānesu satta bojjhaṅgā bhāvanāpāripurīṃ gacchanti. Sattasu bojjhaṅgesu bhāviyamānesu ariyo aṭṭhaṅgiko maggo bhāvanāpāripurīṃ gacchati. Sabbe ca³ bodhaṅgamā⁴ dhammā bodhipakkhiyā bhāvanāpāripurīṃ gacchanti.

Kena kāraṇena?

Sabbe hi bodhaṅgamā⁴ dhammā⁵ bodhipakkhiyā niyyā-nikalakkhaṇena ekalakkhaṇā.

Te⁶ ekalakkhaṇattā bhāvanāpāripurīṃ gacchanti.

Evam⁷ akusalā pi⁸ dhammā ekalakkhaṇattā pahānaṃ abbhaththaṃ gacchanti.

Catūsu satipaṭṭhānesu bhāviyamānesu vipallāsā pahiyanti, āhāra c'assa pariññaṃ gacchanti, upādānehi anupādāno bhavati, yogehi ca visamyutto bhavati, gandhehi ca vippayutto bhavati, āsavehi ca anāsavo bhavati, ogehi ca nitinno bhavati, sallehi ca visallo bhavati, viññāṇaṭṭhitiyo c'assa pariññaṃ gacchanti, agatigamaṇehi⁹ ca⁵ na agatim¹⁰ gacchanti.

¹ tam, S.

² orati, S.

³ 'va, B.

⁴ bojjh^a, S.

⁵ om. B.

⁶ tena, B., S.

⁷ S. add^s pi.

⁸ om. B., S.

⁹ oṇesu hi, S.

¹⁰ bhavati, S.

Evam akusalā pi dhammā ekalakkhaṇattā pahānaṃ abbhattthaṃ gacchanti.

Yattha vā pana rūpindriyaṃ desitaṃ, desitā tatth'¹ eva¹ rūpadhātu² rūpakkhandho³ rūpañcāyatanam. Yattha vā pana sukhā vedanā desitā, desitaṃ tattha sukhindriyaṃ somanassindriyaṃ dukkhasamudayo ca ariyasaccam. Yattha vā pana dukkhā vedanā desitā, desitaṃ tattha dukkhindriyaṃ domanassindriyaṃ dukkhañ ca ariyasaccam. Yattha vā pana adukkhamasukhā vedanā desitā, desitaṃ tattha upekkhindriyaṃ⁴ sabbo ca paṭiccasamuppādo.

Kena kāraṇena?

Adukkhamasukhāya hi vedanāya avijjā⁵ anuseti⁶, avijjā-paccayā saṃkhārā, saṃkhārapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ, nāmarūpapaccayā chaḷāyatanam⁷, chaḷāyatanapaccayā⁷ phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇasokapari-devadukkhadomanassūpāyāsā sambhavanti.

Evam etassa kevalassa dukkhakkhandhassa samudayo hoti⁸.

* So ca sarāga-sadosa-samoha-saṃkilesapakkhena hātabbo, vītārāga-vītadosa-vītamoha-ariyadhammehi hātabbo.

* Evam ye dhammā ekalakkhaṇā kiccato ca lakkhaṇato ca sāmāññato ca cutupapātato⁹ ca, tesam dhammānam ekasmiṃ dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

Tenāha āyasmā Mahākaccāno¹⁰: —

Vuttamhi ekadhamme ti.

Niyutto lakkhaṇo-hāro.

§ 6. Catubyūha-hāra.

1. Tattha katamo catubyūho-hāro?

Neruttam adhippāyo ti ayaṃ.

Byañjanena suttassa neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbā¹¹.

¹ tattha, B. ² dhātum, S. ³ om. S. ⁴ upekkhi^o, B.
⁵ abhijjā, S. ⁶ oti ti, S. ⁷ sa^o, B. ⁸ ti, B.
⁹ cutupātato, B. ¹⁰ kaccāyano, B. ¹¹ tabbo, B. B.

a) Tattha katamaṃ neruttam?

Yā nirutti padasaṃhitā, yaṃ dhammānaṃ nāmaso ūṇaṃ. *

Yadā hi bhikkhu atthassa ca nāmaṃ jānāti dhammassa ca nāmaṃ jānāti, tathā tathā naṃ abhiniropeti, ayaṃ¹ vuccati atthakusalo dhammakusalo byañjanakusalo niruttikusalo pubbāparakusalo desanākusalo atitādhivacanakusalo anāgatādhivacanakusalo paccuppannādhivacanakusalo itthādhivacanakusalo purisādhivacanakusalo napumsakādhivacanakusalo ekādhivacanakusalo anekādhivacanakusalo.

Evam sabbāni² kātabbāni janapadaneruttāni³ sabbā ca janapadaniruttiyo⁴, ayaṃ nirutti padasaṃhitā.

b) Tattha katamo adhippāyo?

Dhammo have rakkhati dhammacāriṃ⁵

chattaṃ mahantaṃ yatha⁶ vassakāle

esānisaṃso⁷ dhamme suciṇṇe

na duggatiṃ gacchati dhammacārī ti (Cf. p. 6).

Idha Bhagavato ko adhippāyo?

Ye apāyehi parimuccitukāmā bhavissanti, te dhammacārī⁸ bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

Coro yathā sandhimulke gahāto

sakammunā haññate bajjhate ca

evaṃ ayaṃ pecca⁹ pajā parattha

sakammunā haññate bajjhate cā ti (Cf. Thag. v. 786).

Idha Bhagavato ko adhippāyo?

Saṅcetanikānaṃ katānaṃ kammānaṃ upacitānaṃ dukkhavedaniyānaṃ anīṭṭhaṃ asātaṃ vipakam paccanubhavissati ti ayaṃ ettha Bhagavato adhippāyo.

Sulhakāmāni bhūtāni yo daṇḍena vihiṃsati¹⁰

attano sulham esāno pecca¹¹ na labhate sulhan ti (Dhp. v. 131).

Idha Bhagavato ko adhippāyo?

Ye sukhena atthikā bhavissanti, te pāpakam¹² kammaṃ¹² na karissanti ti ayaṃ ettha Bhagavato adhippāyo.

¹ B. adds ca.

² S. adds pi.

³ niruttāni, B. B.

⁴ neruttiyo, B. S.

⁵ or, S.

⁶ yathā, B. S.

⁷ etāni, S.

⁸ cārino, B.

⁹ pacca, B. S.

¹⁰ vihaññati, B.

¹¹ pacca, B. B.; all MSS. add so.

¹² pāpa, S.

*Middhī¹ yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho va nivāpapaṭṭho²
punappunam gabbham upeti mando ti* (Dhp. v. 325;
Thag. v. 17).

Idha Bhagavato ko adhippāyo?

Ye jarāmarañena aṭṭiyitukāmā³ bhavissanti, te bhavissanti bhojane mattaññuno indriyesu guttadvārā pubbarattā-pararattam jāgariyānuyogam anuyuttā vipassakā⁴ kusalesu dhammesu sagāravā ca sabrahmacārisu⁵ thesesu navesu majjhimesū ti ayam ettha Bhagavato adhippāyo.

*Appamādo amatapadam⁶ pamādo maccuno padam
appamattā na miyyanti ye pamattā yathā matā ti*
(Dhp. v. 21).

Idha Bhagavato ko adhippāyo?

Ye amatapariyesanam pariyesitukāmā bhavissanti, te appamattā viharissanti ti ayam ettha Bhagavato adhippāyo.

Ayam adhippāyo.

c) Tattha katamam nidānam?

Yathā so Dhaniyo gopālako Bhagavantam āha (S. N. I, 2): —

*Nandati puttehi⁷ puttīmā
gopiko gohi tath' eva nandati
upadhī hi narassa nandanā
na hi so nandati yo nirūpadhī ti* (v. 16 = v. 33),

Bhagavā āha: —

*Socati puttehi⁷ puttīmā
gopiko gohi tath' eva socati
upadhī hi narassa socanā
na hi socati yo nirūpadhī ti* (v. 17 = v. 34).

Iminā vatthunā iminā nidānena evam āyati: idha Bhagavā bahiram pariggaham upadhiṃ⁸ āhā ti.

Yathā ca Māro pāpimā Gijjhakūṭa pabbatā puthusilam pātesi, Bhagavā āha: —

¹ middhi, B. B.

² vuḍḍho, B.

³ aṭṭi°, B.; aṭṭa°, B.

⁴ nā, S.

⁵ brahma°, B. B.

⁶ tam p°, all MSS.

⁷ hi ti, S.

⁸ dhi, B. S.

*Sace pi kevaḷaṃ sabbhaṃ Gijjhakūṭaṃ calessasi*¹
*n'eva*² *sammāvimuttānaṃ*³ *buddhānaṃ atthi injitaṃ* (S. I,
 p. 109).

* * *

Nabhaṃ phaleyya paṭhaviṃ caleyya
*sabbe 'va*⁴ *pāṇā uda santaseyyuṃ*
sallam pi ce urasi kampaṇeyyuṃ
upadhīsu tāṇaṃ na karonti buddhā ti (S. I, p. 107).
 Iminā vatthunā iminā nidānena evaṃ ñāyati: idha Bha-
 gavā kāyaṃ upadhiṃ⁵ āhā ti.

Yathā cāha: —

*Na taṃ daḷhaṃ*⁶ *bandhanam āhu dhīrā*
*yad*⁷ *āyasaṃ*⁸ *dārujaṃ pabbajaṃ ca*
sārattarattā maṇikūṇḍalesu
*puttesu dāresu ca yā apekkhā*⁹ *ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ ñāyati: idha Bha-
 gavā bāhiresu vatthūsu taṇhaṃ āhā ti.

Yathā cāha: —

Etam daḷhaṃ bandhanam āhu dhīrā
ohārinaṃ sithilaṃ duppamuñcaṃ
etam pi chetvāna paribhajanti
*anapekkhino*¹⁰ *kāmasukhaṃ pahāyā ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ ñāyati: idha Bha-
 gavā bāhīravatthukāya taṇhāya pahānaṃ āhā ti.

Yathā¹¹ cāha¹²: —

Āturaṃ asuciṃ pūtiṃ dugandhaṃ dehanissitaṃ
*paggharantaṃ divārattiṃ*¹² *bālānaṃ abhinanditaṃ ti* (Cf.

Thag. v. 394; Dh. p. 316; Thig. vv. 19, 82).

Iminā vatthunā iminā nidānena evaṃ ñāyati: idha Bha-
 gavā ajjhattikavatthukāya taṇhāya pahānaṃ āhā ti.

Yathā cāha: —

¹ olessati, B.; calissati, S.; caleyyasi, B. ² na ca, S.

³ sammāvi^o, B.; sammādhī^o, S. ⁴ ca, S.

⁵ dhi, B. S. ⁶ B. puts daḷhaṃ before na taṃ.

⁷ yaṃ, S. ⁸ ay^o, S.

⁹ apekkhā, S. ¹⁰ opekkhino, S.

¹¹ om. B., S. ¹² ratti, B., S.

*Ucchinda¹ sineham attano
kumudaṃ sārādikaṃ va pāṇinā
santimaggam eva brūhaya
nibbānaṃ Sugatena desitaṃ ti* (Dhp. v. 285).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bhagavā ajjhattikavattukāya taṇhāya pahānaṃ āhā ti.

Idaṃ nidānaṃ.

ḍ) Tattha katamo pubbāparasandhi?

Yathāha²: —

*Kāmandhā jālasacchannā taṇhāchadanachādītā
pamattabandhanābaddhā³ macchā va kumināmukhe
jarāmaraṇaṃ⁴ anventi⁴ vaccho khīrapako⁵ va mātaraṃ ti*
(Ud. p. 76; cf. Thag. v. 297).

Ayaṃ kāmatanḥā vuttā.

Sā katamena pubbāparena yujjati?

Yathāha⁶: —

*Ratto atthaṃ na jānāti ratto dhammaṃ na passati
andhatamaṃ⁷ tadā hoti yaṃ rūgo sahate naraṃ ti* (Cf. p. 12).

Iti andhatāya ca sacchannatāya⁸ ca sā yeva taṇhā abhi-
lapitā.

Yaṃ cāha: —

Kāmandhā jālasacchannā⁹ taṇhāchadanachādītā ti yaṃ
cāha: —

Ratto atthaṃ na jānāti ratto dhammaṃ na passati ti
imehi padehi pariyuṭṭhānehi sā yeva taṇhā abhilapitā.

Yaṃ andhakāraṃ ayaṃ dukkhasamudayo, yā ca taṇhā
ponobhavikā.

Yañcāha: kāmā ti ime kilesakāmā, yaṃ cāha: jāla-
sacchannā⁹ ti tesam yeva kāmānaṃ payogena pariyuṭṭhā-
naṃ dasseti.

Tasmā kilesavasena ca pariyuṭṭhānavasena ca taṇhā
bandhanaṃ vuttā¹⁰.

Ye edisikā, te jarāmaraṇaṃ anventi.

¹ ucchinna, B. ² yathā cāha, B. ³ nābandhā, all MSS.

⁴ om. S. ⁵ khīrapako, B. S. ⁶ yathā cāha, B. S.

⁷ andham ta, S. ⁸ pacche, B. S.

⁹ pacche, B. S. ¹⁰ vuttam, B.

Ayaṃ Bhagavatā yathānikkhiṭṭagāthābalena¹ dassitā:
jarāmaraṇaṃ anventi ti.

*Yassa papañcā² ṭhiti³ ca n'atthi
sandānaṃ⁴ palighaṇ ca vitivatto
taṇ nittaññaṃ munin carantaṃ
na vijānāti sadevaloka pi loka ti* (Ud. p. 77).

Papañcā nāma taṇhā ditṭhimānā tadabbhisamkhata ca
samkhārā. Ṭhiti⁴ nāma anusayā. Sandānaṃ⁵ nāma
taṇhāya⁶ pariyuṭṭhānaṃ. Yāni chaṭṭimsa taṇhāya jāliniyā
vicaritāni. Paligho nāma moho. Ye ca papañcā⁶-sam-
khārā yā ca ṭhiti⁴ yaṃ⁷ sandānaṃ⁸ ca yaṃ⁷ palighaṇ ca,
yo etaṃ sabbhaṃ samatikkanto ayaṃ vuccati nittañño iti.

Tattha pariyuṭṭhānasamkhārā: ditṭhadhammavedaniyā vā
upapajjavedaniyā vā aparāpariyavedaniyā⁹ vā¹⁰.

Evam taṇhā tividhaṃ phalaṃ deti: ditṭhe¹¹ vā dhamme
upapajje vā apare vā pariyāye. Evaṃ Bhagavā āha: —

*Yaṃ lobhapakataṃ kammaṃ karoti kāyena vā vācāya vā
manasā vā, tassa vipākaṃ anubhoti ditṭhe¹¹ vā dhamme
upapajje vā apare vā pariyāye ti.*

Idam Bhagavato pubbāparena yujjati.

Tattha pariyuṭṭhānaṃ ditṭhadhammavedaniyaṃ vā kam-
maṃ upapajjavedaniyaṃ vā kammaṃ aparāpariyavedani-
yaṃ¹² vā¹³ kammaṃ.

Evaṃ kammaṃ tidhā vipaccati: ditṭhe¹¹ vā dhamme
upapajje¹⁴ vā apare¹⁵ vā¹⁵ pariyāye¹⁵.

Yathāha: —

*Yaṇ ce bālo idha pāṇātipātī hoti | pe¹⁶ | micchādittṭhī
hoti, tassa ditṭhe¹⁷ vā¹⁷ dhamme vipākaṃ paṭisaṃvedeti
upapajje¹⁸ vā apare vā pariyāye ti.*

¹ °phalena, B. S. ² papañcāth°, S.; °dhiti, B.

³ sandh°, B. B. S.; sant°, Com.

⁴ dhi°, B.

⁵ taṇhā, B.; S. adds ca.

⁶ °ca, S.

⁷ om. B. S.

⁸ sandh°, S.

⁹ °pariyāyave°, B.

¹⁰ om. B.

¹¹ ditṭhe °va, S.

¹² aparāpariyāya, B. B.; aparāpariyāya vā ve°, S.; but
cf. Mil. p. 108 aparāpariyakammaṃ.

¹³ om. S.

¹⁴ °jjaṃ, B. S.

¹⁵ aparāpariyāye, S.

¹⁶ pa, B.; la, B.

¹⁷ ditṭhe °va, B.

¹⁸ °jjaṃ, B.; °jja, S.

Idaṃ Bhagavato pubbāparena yujjati.

Tattha pariyutṭhānaṃ paṭisaṃkhānabalena pahātabbaṃ, saṃkhārā dassanabalena, chattimsa taṇhāvicaritāni¹ bhāvanābalena pahātabbāni ti.

Evam taṇhā pi tidhā pahiyati: yā nittañhatā ayaṃ sa-upādisesā nibbānadhātu, bhedā kāyassa ayaṃ anupādisesā nibbānadhātu, papañco nāma vuccati anubandho.

Yaṃ cāha Bhagavā²: —

Papañceti atitānāgata-paccuppannaṃ calikkhaviññeyyaṃ rūpaṃ ārabbhā ti³ yaṃ cāha Bhagavā: —

Atite Rūḍha rūpe anapekho⁴ hoti⁴, anāgataṃ rūpaṃ mā⁵ abhinandi⁵, paccuppannassa⁶ rūpassa⁶ nibbidāya virāgāya nirodhāya cāgāya⁷ paṭinissaggāya paṭipajjā ti (Cf. p. 30).

Idaṃ Bhagavato pubbāparena yujjati.

Yo cāpi papañco ye ca saṃkhārā yā ca atitānāgata-paccuppannassa abhinandanā, idaṃ ekattaṃ⁸. Api ca aññamaññehi padehi aññamaññehi akkharehi aññamaññehi byañjanehi aparimāṇā nāma⁹ dhammadesanā vuttā Bhagavatā (Cf. p. 8 sq.).

Evam suttana suttam saṃsandayitvā pubbāparena saddhim¹⁰ yojayitvā suttam niddiṭṭham bhavati¹¹.

2. So¹² cāyaṃ¹³ pubbāparo sandhi catubbidho: atthasandhi, byañjanasandhi, desanāsandhi, niddesasandhi ti.

aa) Tattha atthasandhi chappadāni: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammata¹⁴, paññatti ti.

bb) Byañjanasandhi chappadāni: akkharam, paḍaṃ, byañjanaṃ, ākāro, nirutti, niddeso ti¹⁵.

cc) Desanāsandhi: na ca paṭhavim nissāya jhāyati jhāyī¹⁵ jhāyati ca, na ca āpaṃ nissāya jhāyati jhāyī jhāyati ca, na ca tejaṃ nissāya jhāyati jhāyī jhāyati ca,

¹ sa^o, B. B.; concerning the 36 taṇhā see Childers, p. 496 a.

² om. B. S.

³ °pekkho, S.

⁴ hohi, B.; the present is used for the imp.

⁵ mābhi^o, B. B. ⁶ °ppannarūpassa, B.; B. omits rūpassa.

⁷ om. B.

⁸ ekattham, B. B.

⁹ om. B. B.

¹⁰ sandhi, B. B.

¹¹ Bhagavatā, B. S.

¹² yo, S.

¹³ °yam, B.

¹⁴ °kammaṃ tam, S.

¹⁵ jhāyī, B. S. throughout.

na ca vāyup¹ nissāya jhāyati jhāyī jhāyati ca | pe² | na ca ākāsañācāyatanam nissāya . . . na ca viññāpañcāyatanam nissāya . . . na ca ākiñcaññāyatanam nissāya . . . na ca nevasaññānāsaññāyatanam nissāya . . . na ca imaṃ lokam nissāya na ca param lokam nissāya jhāyati jhāyī jhāyati ca, yam idaṃ ubhayam antarena diṭṭham sutam mutam viññātam pattam pariyesitam vitakkitam vicāritam³ manasānuvicintitam⁴, tam pi na⁵ nissāya jhāyati jhāyī jhāyati ca. Ayaṃ sadevake loke samārake sabrahmake sassamañabrāhmaṇiṇiṃ pajāya sadevamanussāya anissitena cittena na nāyati jhāyanto (Cf. A. V, p. 324sq.). *

Yathā Māro pāpimā Godhikassa kulaputtassa viññānam samanvesanto na jānāti na passati (S. I, p. 120sq.).

So hi papañcātito, taṇhāpahānena diṭṭhinissayo pi 'ssa n'atthi.

Yathā ca Godhikassa, evaṃ Vakkalissa⁶ (S. III, p. 119sq.).

Sadevakena lokena samārakena sabrahmakena sassa-
manabrāhmaṇiṇiṃ pajāya sadevamanussāya anissitacittā na
nāyanti jhāyamānā.

Ayaṃ desanāsandhi.

dd) Tattha katamā niddesasandhi?

Nissitacittā akusalapakkhena niddisitabbā⁷. Anissita-
cittā kusalapakkhena niddisitabbā. Nissitacittā samkile-
sena⁸ niddisitabbā. Anissitacittā vodānena niddisitabbā.
Nissitacittā samsārapavattiya niddisitabbā. Anissitacittā
samsāranivattiya niddisitabbā. Nissitacittā taṇhāya ca
avijjāya ca niddisitabbā. Anissitacittā samathena ca vi-
passanāya ca niddisitabbā. Nissitacittā ahirikenā ca
anottappena ca niddisitabbā. Anissitacittā hiriyā ca
ottappena ca niddisitabbā. Nissitacittā asatiya ca asam-
pajāññena ca niddisitabbā. Anissitacittā satiya ca sam-
pajāññena ca niddisitabbā. Nissitacittā ayoniya⁹ ca ayo-

¹ vāyam, S. ² pa, B. ³ vicaritam, B.

⁴ 'nucintitam, B. ⁵ B. puts na after nissāya.

⁶ Vakkalikassa, S.

⁷ in B. nearly always written with ss. ⁸ kilesena, B.

⁹ 'niso, S.

nisomanasikārena ca niddisitabbā. Anissitacittā yoniya¹ ca yonisomanasikārena ca niddisitabbā. Nissitacittā kosaṁjajena ca dovacassena ca niddisitabbā. Anissitacittā viriyārambhena ca sovacassena ca niddisitabbā. Nissitacittā assaddhiyena ca pamādena ca niddisitabbā. Anissitacittā saddhāya ca appamādena ca niddisitabbā. Nissitacittā asaddhammasavanena ca asaṁvarena² ca niddisitabbā. Anissitacittā saddhammasavanena ca saṁvarena ca niddisitabbā. Nissitacittā³ abhijjhāya ca byāpādena ca niddisitabbā. Anissitacittā anabhijjhāya⁴ ca⁴ abyāpādena⁴ ca⁴ niddisitabbā. Nissitacittā nivaranehi ca saṁyojanīyehi ca niddisitabbā. Anissitacittā rāgavirāgāya ca cetovimuttiya⁵ avijjāvirāgāya⁶ ca⁶ paññāvimuttiya⁶ niddisitabbā. Nissitacittā ucchedaditthiya ca sassataditthiya ca niddisitabbā. Anissitacittā sa-upādisesāya ca anupādisesāya ca nibbāna-dhātuya niddisitabbā.

Ayaṁ niddesasandhi.

Tenāha āyasmā Mahākaccāno: —

Neruttam adhippāyo ti.

Niyutto catubyūho-hāro.

§ 7. Āvatta-hāra.

1. Tattha katamo āvatto-hāro?

Ekamhi padaṭṭhāne ti ayaṁ.

*Ārabbhatha nikkhamatha yuñjatha buddhasāsane
dhunātha Maccuno senaṁ naḷāgāraṁ va kuñjaro ti* (S. I,
p. 157; Thag. v. 256).

Ārabbhatha nikkhamathā ti viriyassa padaṭṭhānaṁ. Yuñjatha buddhasāsane ti samādhissa padaṭṭhānaṁ. Dhunātha Maccuno senaṁ naḷāgāraṁ va kuñjaro ti paññāya padaṭṭhānaṁ.

Ārabbhatha nikkhamathā ti viriyindriyassa padaṭṭhānaṁ. Yuñjatha buddhasāsane ti samāhindriyassa padaṭṭhānaṁ. Dhunātha Maccuno senaṁ naḷāgāraṁ va kuñjaro ti paññindriyassa padaṭṭhānaṁ.

¹ niso, S. ² varanena, B. B., ³ S. omits this phrase.

⁴ B., S. transpose these words.

⁵ S. adds ca.

⁶ avijjāya virāgapaññā, S.

Imāni padaṭṭhānāni desanā.

2. Ayuñjantānaṃ¹ vā sattānaṃ² yoge yuñjantānaṃ vā³ *
ārambho.

Tattha ye na yuñjanti, te pamādamūlakā³ na yuñjanti.
So pamādo duvidho: taṇhāmūlako avijjāmūlako ca.

Tattha avijjāmūlako: yena aññānena nivuto ñeyyatṭhānaṃ
na ppajānāti pañcakkhandhā uppādayadhammā ti ayaṃ
avijjāmūlako. Yo taṇhāmūlako so tividho: anuppannānaṃ
bhogānaṃ uppādāya pariyesanto pamādaṃ āpajjati, uppan-
nānaṃ bhogānaṃ ārakkhanimittaṃ paribhoganimittaṃ ca
pamādaṃ āpajjati. Ayaṃ loke catubbidho pamādo: eka-
vidho avijjāya, tividho taṇhāya.

Tattha avijjāya nāmakāyo padaṭṭhānaṃ, taṇhāya rūpa-
kāyo padaṭṭhānaṃ. Taṃ kissa hetu? Rūpīsu bhavesu
ajjhosānaṃ, arūpīsu sammoho.

Tattha rūpakāyo rūpakkhandho, nāmakāyo cattāro arū-
pīno khandhā.

Ime pañcakkhandhā katamena upādānena sa-upādānā?
Taṇhāya ca avijjāya ca.

Tattha taṇhā dve upādānāni: kāmupādānaṃ ca silabba-
tupādānaṃ ca, avijjā dve upādānāni: diṭṭhupādānaṃ ca
attavādupādānaṃ ca.

Imehi catūhi upādānehi ye sa-upādānā⁴ khandhā⁴ idaṃ
dukkhaṃ, cattāri upādānāni ayaṃ samudayo.

Pañcakkhandhā dukkhaṃ⁵.

Tesaṃ Bhagavā pariññāya ca⁶ pahānāya ca dhammaṃ
deseti, dukkhassa pariññāya⁷ samudayassa pahānāya.

Tattha yo tividho taṇhāmūlako pamādo anuppannānaṃ
bhogānaṃ uppādāya pariyesati, uppannānaṃ bhogānaṃ
ārakkhanaṃ ca karoti paribhoganimittaṃ ca.

Tassa sampativedhena rakkhanā paṭisaṃharaṇā, ayaṃ
samatho.

So kathaṃ bhavati?

Yadā jānāti kāmānaṃ assādaṃ ca assādato ādinavaṃ ca

¹ āyo, B. B.

² om. S.

³ mūlikā, B.

⁴ dāna, S.

⁵ dukkhā, S.

⁶ om. B.

⁷ ayaṃ, S.

ādinavato nissaraṇaṇ ca nissaraṇato okāraṇ¹ ca saṃkilesaṇ
ca voḍḍaṇaṇ ca nekkhamme² ca ānisamsaṃ.

* Tattha yā vimamsā upaparikkhā, ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripūriṃ gacchanti: samatho
ca vipassanā ca. Imesu dvisu³ dhammesu bhāviyamānesu
dve dhammā pahīyyanti: taṇhā ca avijjā ca. Imesu dvisu⁴
dhammesu pahimesu cattāri upādānāni nirujjhanti: upādā-
nanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātini-
rodhā jarāmarasokaparidevadukkhadomanassūpāyāsā ni-
rujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Iti purimakāni ca⁵ dve saccāni dukkhaṃ⁶ samudayo
ca, samatho ca vipassanā ca maggo, bhavanirodho nib-
bānaṃ⁷.

Imāni cattāri saccāni.

Tenāha Bhagavā⁸: — Ārabbhatha nikkhamathā ti.

* *Yathā pi mūle amupaddave dalhe
chinno pi rukkho puna-d-eva rūhati
evam pi taṇhānusaye anūhate⁹
nibbattati dukkham idaṃ punappunaṃ* (Dhp. v. 338).

Ayaṃ taṇhānusayo.

Katamassā taṇhāya?

Bhavataṇhāya.

Yo etassa dhammassa paccayo ayaṃ avijjā, avijjāpacca-
yā hi¹⁰ bhavataṇhā.

Ime dve kilesā: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-
upādānā khandhā idaṃ dukkhaṃ, cattāri upādānāni ayaṃ¹⁰
samudayo.

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ
deseti dukkhassa pariññāya samudayassa pahānāya.

¹ vo°, B.

² nikkhamme, S.; nikkhame, B. B₁.

³ dvesu, S.

⁴ dvesu, S.; om. B.

⁵ om. B₁.

⁶ dukkhā, S.

⁷ °naṇ ca, S.

⁸ anu°, B. S.; °nuhate, B₁.

⁹ ti, S.

¹⁰ om. B₁. S.

Yena tañhānusayam samūhanati, ayam samatho, yena tañhānusayassa paccayam avijjam vārayati¹, ayam vipassanā.

Ime dve dhammā bhāvanāpāripurim gacchanti, samatho ca vipassanā ca.

Tattha samathassa phalam: rāgavirāgā cetovimutti, vipassanāya phalam: avijjāvirāgā paññāvimutti.

Iti purimakāni ca dve saccāni dukkham samudayo ca, samatho ca vipassanā ca maggo, dve ca vimuttiyo nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā²: — Yathā pi mūle ti.

Sabbapāpassa akaraṇam kusalass³ āpasampadā³ sacittapariyodapanam etaṃ buddhāna⁴ sāsana⁴ ti⁵ (Dhp. v. 183). *

Sabbapāpam nāma tiṇi duccharitāni: kāyaduccharitam, vaciduccharitam, manoduccharitam. Te dasa akusalakammāpathā: pāṇātipāto, adinnādānam, kāmesu micchācāro, musāvādo, pisunā⁶ vācā⁶, pharusā⁷ vācā⁷, samphappalāpo, abhijjhā, byāpādo, micchādītthi.

Tāni dve kammāni: cetanā cetasikaṇ ca.

Tattha yo ca pāṇātipāto yā ca pisunā⁶ vācā⁶ yā ca pharusā⁷ vācā⁷, idaṃ dosasamuṭṭhānam⁸, yaṇ ca adinnādānam yo ca kāmesu micchācāro yo ca musāvādo, idaṃ lobhasamuṭṭhānam⁸, yo samphappalāpo, idaṃ mohasamuṭṭhānam⁸.

Imāni satta kāraṇāni cetanākammam.

Yā abhijjhā, ayam lobho akusalamūlam. Yo byāpādo, ayam doso akusalamūlam. Yā micchādītthi, ayam micchāmaggo.

Imāni tiṇi kāraṇāni cetasikakammam⁹.

Tenāha: cetanākammam cetasikakammam⁹ ti.

Akusalamūlam payogam gacchantam catubbidham agatim gacchati: chandā, dosā, bhayā, mohā.

¹ samūhanati, S. ² om. B., S. ³ lassassa upa°, B., S.

⁴ nusāsa°, S. ⁵ om. B., ⁶ navācā, B.

⁷ savācā, B. ⁸ samudatth°, S. ⁹ sikam k°, B., S.

Tattha yaṃ chandā agatīṃ gacchati, idaṃ lobha-samuṭṭhānaṃ, yaṃ dosā agatīṃ gacchati, idaṃ dosasamuṭṭhānaṃ, yaṃ bhayā ca mohā ca agatīṃ gacchati, idaṃ mohasamuṭṭhānaṃ.

Tattha lobho asubhāya pahīyati, doso mettāya, moho paññāya. Tathā lobho upekkhāya pahīyati, doso mettāya ca karuṇāya ca, moho muditāya pahānaṃ abbattham gacchati.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

Sabbapāpaṃ nāma aṭṭha micchattāni: micchādīṭṭhi, micchāsankappo, micchāvācā, micchākammanto, micchājīvo, micchāvāyāmo, micchāsati, micchāsamādhī. Idaṃ vuccati sabbapāpaṃ.

Imesaṃ aṭṭhannaṃ micchattānaṃ yā akiriya akaraṇaṃ anajjhācāro¹, idaṃ vuccati sabbapāpassa akaraṇaṃ.

Aṭṭhasu micchattesu pahinesu aṭṭha sammattāni sampajjanti.

Aṭṭhannaṃ sammattānaṃ yā kiriyā karaṇaṃ sampādanaṃ, ayaṃ vuccati kusalassa upasampadā.

- * Sacittapariyodapanan ti atitassa maggassa bhāvanākiriyaṃ², tassa² sati². Cित्ते pariyodapite pañcakkhandhā pariyodapitā bhavanti. Evaṃ hi Bhagavā āha: —

Cetovisuddhattham bhikkhave Tathāgate brahmacariyaṃ vussati ti.

Duvidhā³ pariyodapanā: nivaranaṃ pahānaṃ ca anusaya-samugghāto ca, dve ca⁴ pariyodapanabhūmiyo: dassana-bhūmi ca bhāvanābhūmi ca.

Tattha yaṃ paṭivedhena pariyodapeti, idaṃ dukkhaṃ, yato pariyodapeti, ayaṃ samudayo, yena pariyodapeti, ayaṃ maggo, yaṃ pariyodapitaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

- * *Dhammo have rakkhati dhammacāriṃ⁵ chattaṃ mahantaṃ yatha⁶ vassakāle*

¹ anācāro, S.

² °kiriyaṃ sati, B.; °kiriyaṃ dassati, S.

³ B. B., add hi. ⁴ om. B. ⁵ °rī, S. ⁶ yathā, B., S.

esānisamso dhamme sucinṇe

na duggatim gacchati dhammacārī ti (Cf. p. 6).

Dhammo nāma duvidho: indriyasamvaro maggo ca. Duggati nāma duvidhā: deva-manusse¹ vā² upanidhāya apāyā duggati, nibbānam vā upanidhāya sabbā upapattiyo duggati³.

Tattha yā samvarasile akhaṇḍakārītā, ayaṃ dhammo sucinṇo apāyehi rakkhati.

Evam Bhagavā āha: —

Dvedhā bhikkhave sīlavato gatiyo: devā ca manussā ca.

Evañ ca Nālandāyaṃ nigame Asibandhakaputto gāmaṇi Bhagavantam etad avoca: —

Brahmaṇā bhante pacchābhūmakā kāmaṇḍalukā⁴ sevāla-
mālikā⁵ udakorohakā aggiparicārakā. Te mataṃ kāla-
kataṃ uyyūpentī nāma saññāpentī nāma saggam nāma
okkamenti⁶. Bhagavā pana bhante pahoti tathā kāmam,
yathā sabbo loko kāyassa bheda parammarañā sugatim
saggam lokam upapajjeyyā⁷ ti.

Tena hi gāmaṇi taṃ yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ⁸ byākareyyāsi. Taṃ kiṃ maññasi gāmaṇi? Idh' assa puriso pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunavāco⁹ pharusavāco⁹ samphappalāpī abhijjhālu byāpannacitto micchādittthūko. Tam enaṃ mahājanakāyo saṃgama saṃgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammarañā sugatim saggam lokam upapajjati¹⁰ ti. Tam kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikam anuparisakkanahetu vā kāyassa bheda parammarañā sugatim saggam lokam upapajjeyyā¹⁰ ti?

No l'etaṃ bhante.

Seyyathā pi gāmaṇi puriso mahatim puthusilaṃ gambhīre udakarahade¹¹ pakkihipeyya. Tum enaṃ mahājanakāyo

¹ deve vā manusse, S. ² om. B.

³ 'ti ti, B. ⁴ kā°, B. S.

⁵ 'lakā, S.

⁶ 'manti, S.

⁷ upajj°, S.

⁸ 'nāvāco, S.

⁹ om. S.

¹⁰ uppajj°, S.

¹¹ udakadahe, B.

saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ummujja¹ bho¹ puthusile uppilava² bho² puthusile thalam uppilava² bho² puthusile ti. Taṃ kiṃ maññasi gāmaṇi? Api nu sū mahatī puthusilā mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikam anuparisakkanahetu vā ummujjeyya vā uppilaveyya³ vā thalam vā uppilaveyyū³ ti?

No h'etaṃ bhante.

Evam eva kho gāmaṇi yo so puriso pānātipātī | pe⁴ | micchādittihiko. Kiñcāpi naṃ mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammaranā sugatīṃ saggaṃ lokaṃ upapajjatū⁵ ti. Atha kho so puriso kāyassa bheda parammaranā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjeyya⁵. Taṃ kiṃ maññasi gāmaṇi? Idh'assa⁶ puriso pānātipātī paṭivirato | pe⁷ | sammādittihiko. Tam enaṃ mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammaranā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjatū⁵ ti. Taṃ kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikam anuparisakkanahetu vā kāyassa bheda parammaranā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjeyya⁵ ti?

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso sappikumbhaṃ vā telakumbhaṃ vā gambhīraṃ udakarahadaṃ⁸ ogāhitvā bhindeyya, tatrayassa⁹ sakkharā vā¹⁰ kathalā vā, sū adho gāmi assa. Yaṇ ca khvassa tatra¹¹ sappi vā telaṃ vā, taṃ¹² uddham gāmi assa. Tam enaṃ mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: osiḍa¹³ bho¹² sappi tela samsiḍa¹⁴ bho¹⁴ sappi tela¹⁵ avamgaccha¹² bho¹² sappi¹² tela¹² ti¹². Taṃ¹⁵ kiṃ maññasi gāmaṇi? Api nu

¹ ojjato, S.

² uplava bho, B.; S. has uppilavato.

³ upla^o, B.

⁴ pa, B.

⁵ uppajj^o, S.

⁶ icc' assa, S.

⁷ B. gives it in full extent.

⁸ udakadaham, B.

⁹ tatra yassa, B.

¹⁰ om. B.; S.

¹¹ tattha, B.

¹² om. S.

¹³ odatō, B.; odatā, S.

¹⁴ odatō, S.

¹⁵ telā ti, S.

taṃ sappi telaṃ mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisalikkanaheṭṭu vā osideyya vā saṃsīdeyya vā ayaṃ¹ vā² gaccheyyā ti?

No h'etaṃ bhante.

Evam eva llo gāmaṇi yo so³ puriso pānātipātā paṭi-virato | pe⁴ | sammāditṭhiko. Kiñcāpi naṃ⁵ mahājanakāyo saṅgumma samāgama āyāceyya thomeyya pañjaliko anuparisalkeyya: ayaṃ⁶ puriso kāyassa bheda parammaraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjātū ti. Atha llo so puriso kāyassa bheda parammaraṇā sugatīṃ saggama lokaṃ upapajjeyya (S. IV, p. 312 sqq.).

Iti dhammo sucinno apāyehi rakkhati.

*Tattha yā maggassa tikkhata adhimattatā, ayaṃ dhammo * sucinno sabbāhi upapattihi rakkhati. Evam Bhagavā āha: —*

Tasmā rakkhitaṭṭhassa sammāsaṃkappagocaro⁷

sammāditṭhipurekkhāro natvāna udayabbayaṃ

thūnamiddhābhībhū bhikkhu sabbā duggatīyo jahe ti

(Ud. p. 38).

Tattha duggatīnaṃ hetu: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-upādāna⁸ khandhā⁸ idaṃ dukkhaṃ, cattāri upādānāni samudayo⁹.

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ deseti dukkhassa pariññāya samudayassa pahānāya.

Tattha taṇhāya pañcendriyāni rūpīni¹⁰ padaṭṭhānaṃ, avijjāya manindriyaṃ padaṭṭhānaṃ.

Pañcendriyāni rūpīni¹⁰ rakkhanto samādhim bhāvayati taṇhaṃ ca nigganḥāti. Manindriyaṃ rakkhanto vipassanaṃ bhāvayati avijjāṃ ca nigganḥāti.

Taṇhāniggahena dve upādānāni pahīyanti: kāmupādānaṃ ca silabbatupādānaṃ ca. Avijjāniggahena dve upādānāni pahīyanti: diṭṭhupādānaṃ ca attavādupādānaṃ ca.

¹ ava, S.

² om. S.

³ 'ssa, B.

⁴ pa, B.

⁵ taṃ, S.

⁶ B. S. add so.

⁷ rā, S.

⁸ cakkhandhā, S.

⁹ ayaṃ sam°, B.

¹⁰ rūpīni, B. B.; rūpāni, S.

Catūsu upādānesu pahīnesu dve dhammā bhāvanāpāri-
pūrim gacchanti: samatho ca vipassanā ca.

Idaṃ vuccati brahmacariyaṃ ti.

Tattha brahmacariyassa phalaṃ cattāri sāmāññaphalāni:
sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ, ara-
hattaṃ¹ aggaphalaṃ².

Imāni cattāri brahmacariyassa phalāni ti³.

Iti purimakāni ca dve saccāni dukkhaṃ⁴ samudayo⁵
ca⁶, samatho ca vipassanā ca brahmacariyaṃ ca maggo,
brahmacariyassa⁶ phalāni⁶ ca⁷ tadārammaṇā ca asaṃkhatā
dhātu nirodho.

Imāni cattāri saccāni.

Tenāha: — Dhammo have rakkhati ti.

Tattha yaṃ paṭivedhena rakkhati, idaṃ dukkhaṃ, yato
rakkhati, yaṃ samudayo, yena rakkhati, yaṃ maggo,
yaṃ⁷ rakkhati, yaṃ nirodho.

Imāni cattāri saccāni.

Tenāha āyasmā Mahākaccāno: —

Ekamhi padaṭṭhāne ti.

Niyutto āvatto-hāro.

§ 8. Vibhatti-hāra.

1. Tattha katamo vibbatti-hāro?

Dhammaṃ ca padaṭṭhānaṃ | bhumiṃ cā ti.

Dve suttāni: vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca.
Dve paṭipadā: puññabhāgiyā ca phalabhāgiyā⁷ ca⁷. Dve
silāni: saṃvarasilāṃ ca pahānasilāṃ ca.

Tattha Bhagavā vāsanābhāgiyaṃ suttaṃ puññabhāgi-
yāya paṭipadāya desayati.

* So saṃvarasile tūhito tena brahmacariyena brahmacārī
bhavati.

¹ arahattaphalaṃ, B.

² phalaṃ, S.; B₁ puts agga° before arahattam.

³ om. B.

⁴ dukkhasam°, S.

⁵ om. B₁. S.

⁶ °cariyapha°, S.

⁷ om. S.

Tattha Bhagavā nibbedhabhāgiyaṃ suttam phalabhāgiyāya paṭipadāya desayati.

So pahnāsile t̥hito tena brahmacariyena brahmacārī bhavati.

2. Tattha katamaṃ vāsanābhāgiyaṃ suttam?

Vāsanābhāgiyaṃ nāma suttam: dānakathā, silakathā, saggakathā, kāmānaṃ ādinavo, nekkhamme¹ ānisaṃso ti.

3. Tattha katamaṃ nibbedhabhāgiyaṃ suttam?

Nibbedhabhāgiyaṃ nāma suttam: yā catusaccapakāsanā.

Vāsanābhāgiye sutte n'atthi pajānanā n'atthi maggo n'atthi phalam. Nibbedhabhāgiye sutte atthi pajānanā atthi maggo atthi phalam.

Imāni cattāri suttāni.

*

Imesaṃ catunnaṃ suttānaṃ desanāya phalena sīlena brahmacariyena sabbato vicayena hārena vicinitvā yutti-hārena yojayitabbā², yāvatikā nāpassa³ bhūmi (Cf. p. 25).

*

a) Tattha katame dhammā sādharāṇā?

*

Dve dhammā sādharāṇā: nāmasādharāṇā vatthusādharāṇā ca, yaṃ vā pana kiñci aññaṃ pi evaṃ-jātiyaṃ. Micchattaniyatānaṃ sattānaṃ aniyatānaṃ ca sattānaṃ dassanapahātubbā kilesā sādharāṇā. Puthujjanassa sotāpannassa ca kāmarāgabyāpādā sādharāṇā. Puthujjanassa anāgāmiassa ca uddhambhāgiyā⁴ samyojanā sādharāṇā. Yaṃ kiñci ariyasāvako lokiyaṃ⁵ samāpattim samāpajjati, sabbā sā vitarāgehi⁶ sādharāṇā. Sādharāṇā⁷ hi⁸ dhamma⁹ evaṃ aññamaññaṃ paramparaṃ sakamsakam visayaṃ nātivattanti. Yo p'⁸ imehi dhammehi samannāgato, na so taṃ dhammaṃ upātivattati.

Ime dhammā sādharāṇā.

b) Tattha katame dhammā asādharāṇā?

Yāva desanaṃ⁹ upādāya gavesitabbā: sekhasekhā bhabbābhabbā ti.

Aṭṭhamakassa sotāpannassa ca¹⁰ kāmarāgabyāpādā

¹ nikkhamme, S.; nikkhame, B.

² yojet°, S.

³ yānassa, S.

⁴ yānaṃ, S.

⁵ °kam, B.

⁶ avitā°, B.; avigata°, B.

⁷ °nehi, S.

⁸ pi, B.

⁹ °nā, S.

¹⁰ S. puts ca before sotā°

sādhāraṇā, dhammatā asādhāraṇā¹. Atthamakassa anāgū-missa ca² uddhambhūgiyā sampyojanā sādhāraṇā, dhammatā asādhāraṇā³. Sabbesaṃ sekhānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā⁴. Sabbesaṃ paṭipannakānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā. Sabbesaṃ sekhānaṃ sekhasīlaṃ sādhāraṇaṃ, dhammatā asādhāraṇā.

Evam viśeṣānupassinā hīnukkaṭṭhamajjhimaṃ upādāya gavesitabbam.

- * Dassanabhūmi niyāmāvakkantiyā padaṭṭhānaṃ. Bhāvanābhūmi uttarikānaṃ phalānaṃ pattiyaṃ padaṭṭhānaṃ. Dukkhaṃ paṭipadā dandhabhīṇā samathassa padaṭṭhānaṃ. Sukhaṃ paṭipadā khippabhiṇṇā vipassanāya padaṭṭhānaṃ. Dānamayaṃ puññakiriyaavatthu⁵ parato ghosassa sādhāraṇaṃ padaṭṭhānaṃ. Sīlamayaṃ puññakiriyaavatthu cintāmayiyaṃ paññāya sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puññakiriyaavatthu bhāvanāmayaṃ paññāya sādhāraṇaṃ padaṭṭhānaṃ. Dānamayaṃ puññakiriyaavatthu parato ca ghosassa sutamayiyaṃ ca paññāya sādhāraṇaṃ padaṭṭhānaṃ. Sīlamayaṃ puññakiriyaavatthu cintāmayiyaṃ ca paññāya yoniso ca manasikārassa sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puññakiriyaavatthu bhāvanāmayaṃ ca paññāya sammādiṭṭhiyā ca sādhāraṇaṃ padaṭṭhānaṃ. Paṭirūpadesavāso vivekassa ca samādhissa ca⁶ sādhāraṇaṃ padaṭṭhānaṃ. Sappurisaṃpanissayo⁷ tippaṇ ca aveccapasādanāṃ samathassa ca sādhāraṇaṃ padaṭṭhānaṃ. Attasammāpanidhānaṃ⁸ hiriyaṃ ca vipassanāya ca sādhāraṇaṃ padaṭṭhānaṃ. Akusalapariccāgo kusalavimamsāya ca samādhindriyassa ca sādhāraṇaṃ padaṭṭhānaṃ. Dhammasvakkhātā⁹ kusalamūlaropanāya ca phalasamāpattiyaṃ ca sādhāraṇaṃ padaṭṭhānaṃ. Saṃghasuppaṭipannatā saṃghasutthutāya sādhāraṇaṃ padaṭṭhānaṃ. Satthu sampadā appasannānaṃ ca pasādāya pasannānaṃ ca bhiyyobhāvāya sādhāraṇaṃ padaṭṭhānaṃ. Appaṭihatapātimokkhatā dum-

¹ °natā, S.

² S. *puts* ca *before* sotā°

³ °kriya°, B. *throughout*.

⁴ om. B.

⁵ °risassa nissayo, B.

⁶ attha°, B.

⁷ °svākhā°, B.; °svākhyā°, B.; dhammasvakkhātā, S.

mañkūnañ ca puggalānaṃ niggahāya pesalānañ ca puggalānaṃ phāsuvihārāya sādharāṇaṃ padaṭṭhaṇaṃ.

Tenāha āyasmā Mahākaccāno: —

Dhammañ ca padaṭṭhaṇaṃ ti.

Niyutto vibhatti-hāro.

§ 9. Parivattana-hāra.

Tattha katamo parivattano-hāro?

Kusalākusale dhamme ti.

Sammādiṭṭhiṣṣa purisapuggalassa micchādiṭṭhi nijjinṇā bhavati, ye c'assa micchādiṭṭhippaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te¹ c'assa² nijjinṇā honti, sammādiṭṭhippaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti. Sammāsaṃkappassa purisapuggalassa micchāsaṃkappo nijjinṇo bhavati, ye c'assa micchāsaṃkappapaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa nijjinṇā honti, sammāsaṃkappapaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti | pe³ | Evam sammāvācassa sammākammantassa sammā-ājīvassa | pe³ | sammāvimuttiñāṇadassanassa purisapuggalassa micchāvimuttiñāṇadassanaṃ nijjinṇaṃ bhavati, ye c'assa micchāvimuttiñāṇadassanappaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa nijjinṇā honti, sammāvimuttiñāṇadassanappaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti.

Yassa vā pānātipātā paṭiviratassa pānātipāto pahīno hoti, adinnādānā paṭiviratassa adinnādānaṃ pahinaṃ hoti, brahmacāriṣṣa abrahmacariyaṃ pahinaṃ hoti, saccavādissa musāvādo pahīno hoti, apisunavācassa pisunavācā pahīnā hoti, saṃhavācassa pharusavācā pahīnā hoti, kālavādissa saṃphappalāpo pahīno hoti, anabhijjhālussa⁴ abhijjha

¹ me ca tassa, S.

³ la, B.; B. *in full*.

² la, B.; *om.* B.

⁴ ojjhāmanassa, B.

pahīnā hoti, abyāpannacittassa byāpādo pahīno hoti, sammādiṭṭhissa micchādiṭṭhi pahīnā hoti.

Ye ca kho keci ariyaṃ aṭṭhaṅgikaṃ maggaṃ garahanti, nesam sandiṭṭhikā sahadhammikā gārayhā vādānuvādā āgacchanti.

Sammādiṭṭhiṃ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchādiṭṭhikā¹, tesam² bhavantānaṃ puja ca pāsamsā ca | pe³ |

Evam sammāsaṃkappaṃ sammāvācaṃ sammākammaṃ tam sammā-ājīvaṃ sammāvāyamaṃ sammāsatiṃ sammāsamādhiṃ sammāvimuttiṃ⁴ sammāvimuttiñāpadassanaṃ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchāvimuttiñāpadassanā, tesam⁵ bhavantānaṃ puja ca pāsamsā ca.

Ye ca kho keci evam āhamsu: bhuñjitabbā kāmā pari-bhuñjitabbā kāmā, āsevitabbā kāmā nisevitabbā kāmā, bhāyayitabbā kāmā, bahulikātābbā kāmā ti, kāmehi veramaṇi tesam adhammo. Ye vā pana keci evam āhamsu: attakilamathānuyogo dhammo ti, niyyāniko tesam dhammo adhammo. Ye ca kho keci evam āhamsu: dukkho dhammo ti, sukho tesam dhammo⁶ adhammo.

Yathā vā pana bhikkhuno sabbasaṃkhāresu asubhānupassino viharato subhasaññā paḥiyyanti, dukkhānupassino viharato sukhasaññā paḥiyyanti, aniccānupassino viharato niccasaññā paḥiyyanti, anattānupassino viharato attasaññā paḥiyyanti, yaṃ yaṃ⁷ vā pana dhammaṃ rocayati vā upagacchati vā, tassa tassa dhammassa yo paṭipakkho svāssa⁸ añiṭṭhato ajjhāpanno bhavati.

Tenāha āyasmā Mahākaccāno: —

Kusalākusale dhamme⁹ ti.

Niyutto parivattano¹⁰-hāro.

¹ diṭṭhi, B. ² te, B. S.

³ pa, B.; om. B.

⁴ om. B. ⁵ te, S. ⁶ om. B. S.

⁷ om. S. ⁸ svassa, B.; svāyam, B.

⁹ lākusaladhamme, B. B. ¹⁰ cū, S.

§ 10. Vevacana-hāra.

Tattha katamo vevacano¹-hāro?

Vevacanāni bahūni ti.

Yathā ekaṃ² Bhagavā dhammaṃ³ aññamaññehi vevacanehi niddisati⁴.

Yathāha Bhagavā: —

Āsā⁵ pihā ca abhinandanā ca

anekadhātūsu⁶ sarā paṭiṭṭhitā

aññānamūlappabhavā pajappitā

sabbā mayā⁷ byantikatā samūlakā⁸ ti (Cf. p. 24).

Āsā nāma vuccati: yā bhavissassa atthassa āsisanā⁹, avassam āgamiṣṣati¹ ti āsāsa¹⁰ uppajjati¹¹. Pihā nāma: yā¹² vattamānassa¹³ atthassa patthanā, 'seyyataraṃ vā disvā ediso bhaveyyan' ti pihāssa¹⁴ uppajjati. Atthanippatti-
paṭipālanā abhinandanā nāma. Piyam vā nātim abhi-
nandati piyam vā dhammaṃ abhinandati appaṭikūlato vā
abhinandati. Anekadhātū ti cakkhuhātū rūpadhātū
cakkhuvinnāpadhātū, sotadhātū saddadhātū sotaviññāna-
dhātū, ghānadhātū gandhadhātū ghānaviññāpadhātū, jivhā-
dhātū rasadhātū jivhāviññāpadhātū, kāyadhātū phoṭṭhabba-
dhātū kāyaviññāpadhātū, manodhātū dhammadhātū mano-
viññāpadhātū. Sarā ti keci rūpadhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā.

Tattha yāni cha gehasitāni domanassāni yāni ca cha gehasitāni somanassāni yāni ca cha nekkhammasitāni¹⁵ domanassāni yāni ca cha nekkhammasitāni¹⁵ somanassāni, imāni catuvisa padāni taṇhāpakkho taṇhāya etaṃ vevacanam. Yā cha upekkhā gehasitā ayaṃ diṭṭhipakkho. Sā yeva patthanākarena dhammanandi dhammapemam dhammajjhosaṇan¹⁶ ti taṇhāya etaṃ vevacanam. Cittaṃ mano-

¹ 'nā, S. ² om. B. S.

³ ekadhammaṃ, B. S. ⁴ niddissati, B. S.

⁵ B. adds ca. ⁶ 'otusu, S. ⁷ B. B. adds bhavā.

⁸ 'olikā, B. S.; 'okatā, B. ⁹ āsisanā, B. B.

¹⁰ āsā sā, S.; āsāsa, B. ¹¹ upap°, B. ¹² sā, S.

¹³ 'omanakassa, B. S. ¹⁴ pihā sā, S.; pihāsa, B.

¹⁵ nikkhama°, B. ¹⁶ dhamma-ajjh°, B.

viññāṇan ti cittassa etaṃ vevacanam. Manindriyaṃ mano-
dhātu manāyatanam vijānanā ti manass' etaṃ vevacanam.
Paññindriyaṃ paññābalam adhipaññā sikkhā¹ paññakkhan-
dho dhammavicayasambojjhaṅgo ñāṇam² sammāditṭhi
tiraṇā vipassanā dhamme-ñāṇam atthe-ñāṇam anvaye-
ñāṇam khaye-ñāṇam anuppāde-ñāṇam anaññātāññassāmi-
tindriyaṃ³ aññindriyaṃ aññātāvindriyaṃ cakkhu⁴ vijjā
buddhi bhūri medhā āloko, yaṃ vā pana⁵ kiñci aññam pi
evaṃ-jātiyaṃ paññāya etaṃ vevacanam.

Pañcindriyāni⁶ lokuttarāni sabbā paññā, api ca adhi-
pateyyatṭhena⁷ saddhā, ārambhatṭhena viriyaṃ, apilāpana-
tṭhena sati, avikkhepanatṭhena samādhi, pajānanatṭhena
paññā.

* Yathā ca⁸ buddhānussatiyaṃ⁹ vuttaṃ: —

*Iti pi so Bhagavā araham sammasambuddho vijjācaraṇa-
sampaṇno sugato lokavidū anuttaro purisadammasārathi
Satthā devamanussānaṃ buddho Bhagavā.*

Balanippattigato¹⁰ vesārajapatto adhigatapaṭisambhido
catuyogavippahino agatigamanavitivatto uddhaṭasallo ni-
rūlhavaṇo madditakaṇṭako¹¹ nibbāhitapariyutṭhāno¹² ban-
dhanātito gandhavinivethano ajjhāsaya vitivatto¹³ bhinnan-
dhakāro cakkhumā lokadhammasamatikkanto anurodhavi-
rodhavippayutto itṭhānitṭhesu dhammesu asaṃkhepagato
bandhanātivatto¹⁴ ṭhapitasāṅgāmo abhikkantataro okkā-
dharo¹⁵ ālokakaro pajjotakaro tamonudo rapañjaho apari-
mānavanno appameyyavanno asaṃkheyyavanno ābhaṃkaro
pabhaṃkaro dhammobhāsapajjotakaro¹⁶ ca buddho¹⁷ bha-
gavanto ti¹⁸ buddhānussatiyā etaṃ vevacanam.

Yathā ca dhammānussatiyaṃ vuttaṃ: —

¹ B. adds paññā.

² ñāṇa, S.

³ anvāññata°, S.

⁴ cakkhum, B.

⁵ B. adds yaṃ.

⁶ paññi°, S.

⁷ adhi°, B.

⁸ om. S.

⁹ ya, S.

¹⁰ phalanibbatti°, S.

¹¹ kaṇṭhako, S.

¹² nibbāvita°, B.; nibbāpita°, S.

¹³ sayativatto, B.

¹⁴ nātivitativatto, B.

¹⁵ dhāro, B.

¹⁶ B. adds ti.

¹⁷ buddhā, B. B.

¹⁸ B. B. add ca.

*Svākkhāto*¹ *Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko*² *paccattaṃ veditaḥko vinnūhi*³, *yad idaṃ madaninmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo suññato atidullabho taṇhakkhayo virāgo nirodho nibbānaṃ*.

Asaṃkhatam anantam anāsavaṃ ca⁴
saccaṃ ca pāraṃ nipunaṃ sududdasaṃ
ajajjaraṃ⁵ dhuvam apalokitaṃ ca⁶
anidassanaṃ⁷ nippapañca santaṃ
Amataṃ paṇitaṃ⁸ sivaṃ ca khemaṃ
taṇhakkhaya acchariyaṃ ca abbhutaṃ
anitikaṃ 'nitikadhammaṃ⁹ eva¹⁰
nibbānaṃ etaṃ sugatena desitaṃ
Ajātaṃ abhūtaṃ anupaddaraṃ¹¹ ca¹²
akataṃ¹³ asokaṃ ca atho visokaṃ
anupasaggaṃ 'nupasaggadhammaṃ¹³
nibbānaṃ etaṃ sugatena desitaṃ

Gambhiraṃ c'eva duppassaṃ uttaraṃ ca anuttaraṃ
asamaṃ appaṭisaṃsaṃ jeṭṭhaṃ seṭṭhaṃ ti vuccati

Leṇaṃ ca tānaṃ araṇaṃ anaṅgaṇaṃ¹⁴
akūcaṃ etaṃ vimalaṃ ti vuccati
dīpa sukhaṃ appamānaṃ patiṭṭhā
akiñcanaṃ appapañcaṇaṃ ti vuttaṃ ti

dhammānussatiyā etaṃ vevacanaṃ.

Yathā ca saṃghānussatiyaṃ¹⁵ vuttaṃ: —

Supaṭipanno ujupaṭipanno ñāyapaṭipanno sāmūcipaṭipanno, *yad idaṃ cattāri purisaṃyugāni attha purisaṃyugāla*, *esa Bhagavato sāvakaṃsaṃgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa*¹⁶.

¹ svākhā°, B.; svakkhyāto, B.

² neyyiko, B. B.

³ B., adds ti. ⁴ om. B., S.

⁵ ajajjaraṇaṃ tam, B.; ajjaraṇaṃ tam, B.

⁶ 'lokiyaṃ, B.; 'lokinam, B.; ca not in MSS.

⁷ adassa°, B.; B. B., add vā. ⁸ all MSS. add ca.

⁹ anitadatth°, B.; anitika°, S. ¹⁰ B. adds vā.

¹¹ athānuppadavaṃ, B. ¹² etaṃ ca, S.

¹³ anupa°, B., S. ¹⁴ gaṇaṃ, B. B.

¹⁵ °yā, B., S. ¹⁶ om. B.

Silasampanno samādhisampanno paññāsampanno vimuttisampanno vimuttiñāṇadassanasampanno sattānaṃ sāro sattānaṃ maṇḍo sattānaṃ uddhāro sattānaṃ esikā¹ sattānaṃ surabhi² pasūnaṃ puḷḷo³ devānaṃ ca manussānaṃ cā ti saṃghānussatiyā etaṃ vevacanaṃ.

Yathā ca silānussatiyaṃ⁴ vuttaṃ: —

Yāni tāni silāni akhaṇḍāni acchiddāni asabalāni akammāsāni ariyāni ariyakantāni bhūjissāni viññūpasatthāni⁵ aparāmatṭhāni⁶ samādhisaṃvattanikāni.

Alaṃkāro ca silaṃ uttamaṅgo pasobhaṇatāya, nidhānaṃ ca silaṃ sabbadosaggasamatikkamanatṭhena⁷, sippaṇi ca silaṃ akkhaṇavedhitāya⁸, velā ca silaṃ anatikkamanatṭhena, dhaññaṃ ca silaṃ dāhiddopacchedanatṭhena⁹, ādāso ca silaṃ dhammaṇḍolokanātāya¹⁰, pāsādo ca silaṃ volokanātṭhena, sabbabhūmanuparivatti ca silaṃ amatapariyosānaṃ ti silānussatiyā etaṃ vevacanaṃ.

Yathā ca cāgānussatiyaṃ¹¹ vuttaṃ: —

Yasmiṃ samaye ariyasāvako agāraṃ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānaṃ vibhāgarato ti

cāgānussatiyā etaṃ vevacanaṃ.

Tenāha āyasmā Mahākaccāno¹²: —

Vevacanāni bahūni ti.

Niyutto vevacano-hāro.

§ 11. Paññatti-hāra.

Tattha katamo paññatti-hāro?

Ekam Bhagavā dhammaṃ paññattihi¹³ vividhāhi¹³ de-seti¹⁴ ti.

¹ 'ko, all MSS. exc. Com. ² om. B. ³ pūjo, S.

⁴ 'yā, S. ⁵ 'pasattāni, B.; 'passatṭhāni, B.

⁶ aparā, B. S. ⁷ sampadobhagga, S.

⁸ akkhaṇā, S. ⁹ dāl, S. ¹⁰ dhammaṃ volo, S.

¹¹ 'yā, B. S. ¹² 'kaccāyano, S.

¹³ paññattivi, S. ¹⁴ 'hi, S.

Yā pakatikathāya desanā, ayaṃ¹ nikkhepapaññatti. Kā *
ca pakatikathāya desanā?

Cattāri saccāni.

Yathā Bhagavā āha: —

Idaṃ dukkhaṃ ti.

Ayaṃ paññatti pañcannaṃ khandhānaṃ channaṃ dhātūnaṃ aṭṭhārasannaṃ dhātūnaṃ dvādasannaṃ āyatanānaṃ dasannaṃ indriyānaṃ nikkhepapaññatti.

Kabalikāre² ce bhikkhave āhāre atthi rāgo atthi nandi atthi tanhā, patitṭhitam tattha viññānaṃ virūlham. Yattha patitṭhitam viññānaṃ virūlham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhiniḍḍatti. Yattha atthi āyati punabbhavābhiniḍḍatti, atthi tattha āyati jātija-rāmarānaṃ. Yattha atthi āyati jātijarāmarānaṃ, sasokaṃ tam bhikkhave sadaraṃ³ sa-upāyāsan ti vadāmi. Phasse ce | pe⁴ | manosañcetanāya ce . . . viññāne ce bhikkhave āhāre atthi rāgo atthi nandi atthi tanhā, patitṭhitam tattha viññānaṃ virūlham. Yattha patitṭhitam viññānaṃ virūlham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhiniḍḍatti. Yattha atthi āyati punabbhavābhiniḍḍatti, atthi tattha āyati jātijarāmarānaṃ. Yattha atthi āyati jātijarāmarānaṃ, sasokaṃ tam bhikkhave sadaraṃ³ sa-upāyāsan ti vadāmi (S. II, p. 101 sq.).

Ayaṃ pabhavapaññatti dukkhassa ca samudayassa ca.

Kabalikāre² ce bhikkhave āhāre n'atthi rāgo n'atthi nandi n'atthi tanhā, appatitṭhitam tattha viññānaṃ avirūlham. Yattha appatitṭhitam viññānaṃ avirūlham, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi, n'atthi tattha āyati punabbhavābhiniḍḍatti. Yattha n'atthi āyati punabbhavābhiniḍḍatti, n'atthi

¹ om. B., S.

² °li°, B.; °lim°, S.

³ sādaraṃ, S.

⁴ pa, B.

⁵ saradaṃ, S.

tattha āyati jātijarāmarañam. Yattha n'atthi āyati jātijarāmarañam, asokaṁ taṁ bhikkhave adaraṁ anupāyāsan ti vadāmi. Fhasse¹ | pe² | manosañcetanāya ce³ . . . viññāṇe ce bhikkhave⁴ āhāre n'atthi rūgo n'atthi nandi n'atthi tanhā, appatitṭhitam tattha viññāṇam avirūḷham. Yattha appatitṭhitam viññāṇam avirūḷham, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṁkhārānaṁ vuddhi. Yattha n'atthi saṁkhārānaṁ vuddhi, n'atthi tattha āyati punabbhavābhiniḍḍatti. Yattha n'atthi āyati punabbhavābhiniḍḍatti, n'atthi tattha āyati jātijarāmarañam. Yattha n'atthi āyati jātijarāmarañam, asokaṁ taṁ bhikkhave adaraṁ anupāyāsan ti vadāmi (S. II, p. 102 sq.).

Ayaṁ pariññāpaññatti⁴ dukkhassa, pahānapaññatti⁵ samudayassa, bhāvanāpaññatti maggassa, sacchikiriya-paññatti⁶ nirodhassa.

Samādhim bhikkhave bhūvetha. Appamatto nipako sato samāhito bhikkhave bhikkhu yathābhūtaṁ pajānāti. Kiñ⁶ ca⁶ yathābhūtaṁ pajānāti? Cakkhum⁷ aniccaṁ ti yathābhūtaṁ pajānāti. Rūpā aniccā ti yathābhūtaṁ pajānāti. Cakkhuvīññāṇam aniccaṁ ti yathābhūtaṁ pajānāti. Cakkhusamphasso anicco ti yathābhūtaṁ pajānāti. Yam p'⁸ idaṁ⁸ cakkhusamphassapaccayā uppajjati vedayitam sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā, tam pi aniccaṁ ti yathābhūtaṁ pajānāti. Sotam | pe⁹ | ghāṇam . . . jivhā . . . kāyo . . . mano anicco ti yathābhūtaṁ pajānāti. Dhammā aniccā ti yathābhūtaṁ pajānāti. Manovīññāṇam aniccaṁ ti yathābhūtaṁ pajānāti. Manosamphasso anicco ti yathābhūtaṁ pajānāti. Yam p'¹⁰ idaṁ¹⁰ manosamphassapaccayā uppajjati¹¹ vedayitam sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ¹ vā¹, tam pi aniccaṁ ti yathābhūtaṁ pajānāti (Cf. S. IV, p. 80).

Ayaṁ bhāvanāpaññatti maggassa.

Pariññāpaññatti dukkhassa, pahānapaññatti samudayassa, sacchikiriya-paññatti nirodhassa.

¹ om. S.

² pa, B.; la, B.

³ om. B.

⁴ paññā, S.

⁵ pahāṇam p^o, S.

⁶ kiñci, B. S.

⁷ cakkhu, B. S.

⁸ idaṁ, B. S.

⁹ pa, B. B.

¹⁰ idaṁ, B.

¹¹ upapajjati, S.

*Rūpaṃ Rūthe vikiratha vidhamatha¹ viddhamsetha viki-
lanikaṃ karotha paññāya tanhakkhayāya paṭipajjatha.
Tanhakkhayā dukkhakkhayo, dukkhakkhayā nibbānaṃ. Ve-
danaṃ | pe² | saññaṃ samkhāre viññānaṃ vikiratha
vidhamatha¹ viddhamsetha viki-lanikaṃ karotha paññāya
tanhakkhayāya paṭipajjatha. Tanhakkhayā dukkhakkhayo,
dukkhakkhayā nibbānaṃ (Cf. S. III, p. 190).*

Ayaṃ nirodhapaññatti nirodhassa, nibbidāpaññatti assū-
dassa, pariññāpaññatti dukkhassa, pahānapaññatti samud-
ayassa, bhāvanāpaññatti maggassa, sacchikiriya-paññatti
nirodhassa.

So³ idaṃ dukkhan ti yathābhūtaṃ pajānāti, ayaṃ
dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkha-
nirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodha-
gāminipaṭipadā ti yathābhūtaṃ pajānāti, ayaṃ paṭivedha-
paññatti saccānaṃ.

Nikkhepapaññatti dassanabhūmiyā, bhāvanāpaññatti
maggassa, sacchikiriya-paññatti sotāpatti-phalassa.

So ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āsava-sa-
mudayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti
yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminipaṭipadā
ti yathābhūtaṃ pajānāti, ime āsavā asesam nirujjhanti ti
yathābhūtaṃ pajānāti.

Ayaṃ uppādapaññatti khaye-nāpassa, okāsapaññatti
anuppāde-nāpassa, bhāvanāpaññatti maggassa, pariññā-
paññatti dukkhassa, pahānapaññatti samudayassa, āra-
m-bhapaññatti viriyindriyassa, āhāṇāpaññatti⁴ āsātikānaṃ⁵, *
nikkhepapaññatti bhāvanābhūmiyā, abhinighātapaññatti⁶
pāpakānaṃ akusalānaṃ dhammānaṃ.

*Idaṃ dukkhan ti me bhikkhave pubbe ananussutesu
dhammesu cakkhūṃ udapādi nānaṃ⁷ udapādi⁷ paññā u-
dapādi vijjā udapādi āloko udapādi. Ayaṃ dukkhasamudayo
ti me bhikkhave | pe⁸ | Ayaṃ dukkhanirodho ti me bhikkhave
... Ayaṃ dukkhanirodhagāminipaṭipadā ti me bhikkhave*

¹ vigamatha, S.

² pa, B. B.

³ om. S.

⁴ āsātanāpa°, B.; asātanāpa°, B.

⁵ asā°, B. B.

⁶ °nikkāta°, B.

⁷ om. B.

⁸ la, B.; om. B.

pubbe ananussutesu dhammesu cakkuṃ udapādi nāṇaṃ¹ udapādi² paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

Ayaṃ desanāpaññatti saccānaṃ, nikkhepapaññatti suta-mayiyā paññāya, sacchikiriyāpaññatti anaññātāññassāmi-tindriyassa, pavattanāpaññatti dhammacakkassa.

Taṃ kho paṇ' idaṃ dukkhaṃ parinñeyyaṃ ti me bhikkhave pubbe ananussutesu dhammesu cakkuṃ udapādi nāṇaṃ² udapādi² paññā udapādi vijjā udapādi āloko udapādi. So kho paṇāyaṃ dukkhasamudayo pahātabbo ti me bhikkhave | pe³ | So kho paṇāyaṃ dukkhanirodho sacchikātabbo ti me bhikkhave | pe³ | Sā kho paṇāyaṃ dukkhanirodhagāminipati-padā bhāvetabbā ti me bhikkhave pubbe ananussutesu dhammesu cakkuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti cintāmayiyā paññāya, sacchikiriyāpaññatti aññindriyassa⁴.

Taṃ kho paṇ' idaṃ dukkhaṃ parinñātaṃ ti me bhikkhave pubbe ananussutesu dhammesu cakkuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

So kho¹ paṇāyaṃ dukkhasamudayo pahīno ti me bhikkhave | pe³ | So kho paṇāyaṃ dukkhanirodho sacchikato ti me bhikkhave | pe⁵ | Sā kho paṇāyaṃ dukkhanirodhagāminipatipadā bhāritā ti me bhikkhave pubbe ananussutesu dhammesu cakkuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti bhāvanāmayiyā paññāya, sacchikiriyāpaññatti aññātāvino indriyassa, pavattanāpaññatti dhammacakkassa.

*Tulāṃ atulaṃ ca sambhavaṃ
bhavasamākhāraṃ avassajī⁶ muni
ajjhatarato samāhito*

abhida⁷ kavacāṃ iv'attasambhavaṃ ti (S. V, p. 263;

A. IV, p. 312; Ud. p. 64).

¹ om. B., ² om. S. ³ pa, B. B., ⁴ paññi^o, S.
⁵ pa, B.; la, B., ⁶ oji, all MSS. ⁷ abhinda, S.

Tulan ti samkhāradhātu. Atulan ti nibbānadhātu. Tulam atulañ ca sambhavan ti abhiññāpaññatti sabbadhammānaṃ, nikkhepapaññatti dhammapaṭisambhidaṃ. Bhavasamkhāram avassaji muni ti pariccāga-paññatti samudayassa, pariññāpaññatti dukkhassa. Aj-jhattarato samāhito ti bhāvanāpaññatti kāyagatāya satiyā, tṭhitapaññatti¹ cittekaggatāya. Abhida² kavacam iv' attasambhavan ti abhinibbidāpaññatti cittassa, upā-dānapaññatti³ sabbānūtiya, padālanāpaññatti avijjanda-kosānaṃ.

Tenaḥa Bhagavā: — Tulam atulañ ca sambhavan ti.

Yo dukkham adakkhi⁴ yato nidānaṃ

kāmesu so jantu kathaṃ nameyya

kāmā hi loke saṅgo ti ñatvā

tesaṃ satimā vinayāya sikkhe ti (Cf. S. I, p. 117sq.).

Yo dukkhan ti vevacanapaññatti ca⁵ dukkhassa pariññāpaññatti ca. Yato nidānaṃ ti pabhavapaññatti ca⁶ samudayassa pahānapaññatti ca. Adakkhi ti vevacanapaññatti ca ñāpacakkhussa paṭivedhapaññatti ca. Kāmesu so jantu kathaṃ nameyyā ti vevacanapaññatti ca kāmatanḥāya abhinivesapaññatti⁷ ca. Kāmā hi loke saṅgo ti ñatvā ti⁸ paccattikato dassanapaññatti kāmānaṃ, kāmā hi āṅārakāsupamā mamsapesupamā pāvaka-kappā papāta-uragopamā ca. Tesaṃ satimā ti apacayapaññatti pahānāya, nikkhepapaññatti kāyagatāya⁹ satiyā, bhāvanāpaññatti maggassa. Vinayāya sikkhe ti paṭivedhapaññatti rāgavinayassa dosavinayassa mohavinayassa.

Jantū ti vevacanapaññatti yogissa. Yadā hi yogi¹⁰ 'kāmā saṅgo' ti pajānāti¹¹, so kāmānaṃ anuppādāya¹² kusale dhamme upādayati¹³, so anuppannānaṃ kusalanāṃ dhammānaṃ uppādāya¹³ vāyamati.

¹ dhiṭi°, B., S.

² °dam, S.

³ sa-upā°, S.

⁴ addakkhi, B., S.

⁵ om. B.,

⁶ om. S.

⁷ abhinivesana°, S.

⁸ °tā, B., S.

⁹ °gi, B., S.

¹⁰ jā°, B.,

¹¹ anupā°, B., S.

¹² uppā°, S.; uppādayati, B.

¹³ upā°, B.,

Ayaṃ vāyāmapaññatti appattassa pattiyā, nikkhepa-
paññatti oramattikāya¹ asantutthiyā.

Tattha so uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā²
vāyamati ti ayaṃ appamādapaññatti bhāvanāya, nikkhe-
papaññatti viriyindriyassa, ārakkhapaññatti kusalānaṃ
dhammānaṃ, ṭhitipaññatti adhicittasikkhāya.

Tenāha Bhagavā:—Yo dukkham addakkhi yato nidānaṃ ti.

* *Mohasambandhano loko bhabbarūpo³ va dissati
upadhibandhano bālo tamasā parivārito
assirī⁴ viya khāyati passato n'atthi kiñcanaṃ ti* (Ud.
p. 79; cf. Dh. p. 175).

Mohasambandhano loko ti desanāpaññatti vipallā-
sānaṃ. Bhabbarūpo⁵ va dissati ti viparitapaññatti lo-
kassa. Upadhibandhano bālo ti pabhavapaññatti pāpa-
kānaṃ icchāvacarānaṃ, kiccapaññatti pariyutthānaṃ,
balavapaññatti⁶ kilesānaṃ, virūhanāpaññatti⁷ saṃkhārā-
naṃ. Tamasā parivārito ti desanāpaññatti avijjandha-
kāraṃ vevacanapaññatti ca. Assirī⁴ viya khāyati ti
dassanapaññatti⁸ dibbacakkhussa, nikkhepapaññatti paññā-
cakkhussa. Passato n'atthi kiñcanaṃ ti paṭivedha-
paññatti sattānaṃ. Rāgo kiñcanaṃ doso kiñcanaṃ moho
kiñcanaṃ.

Tenāha Bhagavā: — Mohasambandhano loko ti.

*Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṃkhatam⁹.
No ce taṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ
asaṃkhatam, na idha jātassa bhūtassa katassa saṃkhatassa
nissaraṇaṃ paññāyetha. Yasmā ca kho bhikkhave atthi
ajātaṃ abhūtaṃ akataṃ asaṃkhatam, tasmā jātassa bhū-
tassa katassa saṃkhatassa nissaraṇaṃ paññāyati ti* (Ud.
p. 80sq.).

¹ ottikā ca, B.

² dhi°, B. S.

³ sabba°, B. B.

⁴ asiri, S.; asiri, B.

⁵ sabba°, all MSS. exc. Com.

⁶ bālāp°, S.

⁷ virūpānā°, S.

⁸ dassanā°, B.

⁹ °tan ti, B.

No ce taṃ bhikkhave abhaviṣṣa ajātaṃ abhūtaṃ akataṃ asaṃkhatan ti desanāpaññatti nibbānassa vevacanapaññatti ca. Na idha jātassa bhūtassa katassa saṃkhatassa¹ nissaraṇaṃ paññāyethā ti vevacanapaññatti saṃkhatassa upanayanapaññatti ca. Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṃkhatan ti vevacanapaññatti nibbānassa jotanaṇapaññatti² ca. Tasmā jātassa bhūtassa katassa saṃkhatassa nissaraṇaṃ paññāyati ti ayaṃ vevacanapaññatti nibbānassa, niyyānikapaññatti maggassa, nissaraṇapaññatti saṃsārato.

Tenāha Bhagavā: — No ce taṃ abhaviṣṣā ti.

Tenāha āyasmā Mahākaccāno: —

Ekam Bhagavā dhammaṃ paṇattili vividhāhi deseti ti.

Niyutto paññatti-hāro.

§ 12. Otaraṇa-hāra.

Tattha katamo otaraṇo-hāro?

Yo ca paṭiccuppādo ti.

Uddhaṃ adho sabbadhi vippamutto

ayaṃ ahaṃ³ ti⁴ anānupassī

evaṃ vimutto udatāri⁵ oghaṃ

atiṇṇayubbaṃ apunabbhavāyā ti (Ud. p. 74).

Uddhan ti rūpadhātu ca arūpadhātu ca. Adho ti kāmādhātu. Sabbadhi vippamutto ti te-dhātuke ayaṃ asekkhāvimutti.

Tāni yeva asekkhāni pañcendriyāni.

*

Ayaṃ indriyehi otaraṇa.

Tāni yeva asekkhāni pañcendriyāni vijjā. Vijjuppāda avijjānirodho, avijjānirodhā saṃkhāra-
nirodhā, saṃkhāra-
nirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpani-
rodhā, nāmarūpani-
rodhā saḷāyatana-
nirodho, saḷāyatana-
nirodhā phassa-
nirodho, phassa-
nirodhā vedanā-
nirodho, vedanā-
nirodho.

¹ om. S.

² jotasa°, S.

³ °smim, B.; āham asmin, S.

⁴ om. B.

⁵ °tari, B.

dhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmarapasokaparidevadukkhadomanassupāyāsā nirujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.
Ayaṃ paṭiccasamuppādehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni tihi khandhehi saṃgahitāni: sīlakkhandhena samādhikkhandhena pañña-kkhandhena¹.

Ayaṃ khandhehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni saṃkhārapariyāpannāni. Ye saṃkhārā anāsava² no ca³ bhavaṅgā, te saṃkhārā

* dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

* Ayaṃ ahasmī³ ti anānupassī ti ayaṃ sakkāyaditthiyā saṃugghāto.

Sā sekhāvimutti tāni yeva sekhāni pañcindriyāni.

Ayaṃ indriyehi otaraṇā.

Tāni yeva sekhāni pañcindriyāni vijjā. Vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho⁴ . . .

Evam sabbo paṭiccasamuppādo.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaraṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anāsava² no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Sekhāya ca vimuttiyā asekhāya⁵ ca⁵ vimuttiyā⁵ vimutto udatāri⁶ oghaṃ atinṇapubbaṃ apunabbhavāya⁷.

¹ pañña°, B. ² ce, S. ³ aham asmin, S.

⁴ B₁ has pa instead of saṃkhārā° ⁵ om. B₁.

⁶ °tari, B₁. ⁷ puna°, S.

Tenāha Bhagavā: — Uddham adho ti.

Nissitassa calitaṃ anissitassa calitaṃ n'atthi, calite asati passaddhi, passaddhiyā sati nati¹ na hoti, natiyā asati āgatigati na hoti, āgatigatiyā asati cutupapāto na hoti, cutupapāte asati nev'idha na huraṃ² na ubhayamantarena, es³ ev' anto dukkhassā ti (Ud. p. 81).

Nissitassa calitan ti nissayo nāma duvidho: taṇhā-nissayo⁴ diṭṭhinissayo ca.

Tattha yā⁴ rattassa cetanā ayaṃ taṇhānissayo, yā⁴ sammūlhasa⁵ cetanā ayaṃ diṭṭhinissayo. Cetanā pana saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ. Evaṃ sabbo paṭiccasamuppādo . . .⁶

Ayaṃ paṭiccasamuppādehi⁷ otaraṇā.

Tattha yā rattassa vedanā ayaṃ⁸ sukhā⁹ vedanā⁹, yā sammūlhasa¹⁰ vedanā ayaṃ adukkhamasukhā vedanā. Imā vedanā vedanākkhandho¹¹.

Ayaṃ khandhehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ somanassindriyaṃ ca. Adukkhamasukhā vedanā upekkhindriyaṃ.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārapariyāpannāni. Ye saṃkhārā sāsavā bhavaṅgā, te saṃkhārā dhammadhātusamgaḥitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ sāsavaṃ bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Anissitassa calitaṃ n'atthi ti samathavasena vā taṇhāya nissito vipassanāvasena¹² vā diṭṭhiyā anissito.

Yā vipassanā ayaṃ vijjā. Vijjuppādā avijjānirodho. Avijjānirodhā saṃkhāranirodho. Saṃkhāranirodhā viññānirodho. Evaṃ sabbo paṭiccasamuppādo¹³.

¹ na ha, B.; S. has yanatin ti instead of sati nati na.

² °raṇ ca, B. ³ B. adds ca. ⁴ om. B.

⁵ mūlhasa, all MSS. exc. Com. ⁶ la, B. ⁷ °do, S.

⁸ after sukhā, B. ⁹ sukha°, S.

¹⁰ saṃmu°, B. B. ¹¹ vedana°, S.

¹² °nāya va°, S. ¹³ om. B.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vipassanā paññakkhandho¹.

Ayaṃ khandhehi otaraṇā.

Sā yeva vipassanā dve indriyāni: viriyindriyaṃ ca paññindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Sā yeva vipassanā saṃkhārāpariyāpannā². Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanāpariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Passaddhiyā satī ti duvidhā passaddhi: kāyikā ca cetasikā ca.

Yaṃ kāyikaṃ sukhaṃ ayaṃ kāyikā³ passaddhi. Yaṃ cetasikaṃ sukhaṃ ayaṃ cetasikā⁴ passaddhi⁵. Passaddhakāyo sukhaṃ vedayati. Sukhino cittaṃ samādhivati. Samāhito yathābhūtaṃ pajānāti. Yathābhūtaṃ pajānanto nibbindati. Nibbindanto virajjati. Virāgā vimuccati. Vimuttasmiṃ vimutt'ambhi ti nānaṃ hoti, khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyā ti pajānāti.

So na namati rūpesu na saddesu na gandhesu na rasesu na phoṭṭhabbesu na dhammesu khayā rāgassa khayā dosassa khayā mohassa. Yena rūpena Tathāgataṃ tiṭṭhantaṃ caraṃ⁶ paññāpayamāno paññāpeyya, tassa rūpassa khayā virāgā nirodhā cāgā paṇinissaggā rūpasamkhaye
* vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na upeti, atthi⁷ n'atthi ti pi na⁸ upeti, nev' atthi no⁹ n'atthi ti pi na upeti. Atha kho gambhīro appameyyo asamkheyyo nibbuto ti yeva samkham¹⁰ gacchati khayā rāgassa¹¹ khayā dosassa khayā mohassa. Yāya vedanāya | pe¹² | yāya saññāya . . . yehi samkhārehi . . .¹² yena viññāpena

¹ paññā°, B. ² °paripannā, B.₁.

³ kāyikaṃ, S.; kāya, B. B.₁. ⁴ °ka pa°, S.

⁵ caranaṃ, S. ⁶ S. adds ti pi. ⁷ om. S.

⁸ na, B. ⁹ samkhyam, S. ¹⁰ virāgassa, B.₁.

¹¹ pa, B.; om. B.₁. ¹² la, B.₁.

Tathāgataṃ tiṭṭhantaṃ¹ caraṃ paññāpayamāno paññāpeyya, tassa viññāpassa khayā virāgā nirodhā cāgā paṭinissaggā viññāpasamkhaye vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na upeti, atthi n'atthi ti pi na upeti, nev'atthi no² n'atthi ti pi na upeti. Atha kho gambhīro appameyyo asamkheyyo nibbuto ti yeva samkham³ gacchati.

Āgati ti idhāgati. Gati ti peccabhavo. Āgati gati⁴ pi na bhavanti. Nev'idhā ti chasu⁵ bahiresu āyatanesu. Na ubhayamantarenā⁶ ti phassasamuditesu⁷ dhammesu attānaṃ na passati. Es' ev'anto dukkhassā ti paṭicca-samuppādo. So duvidho: lokiyo⁸ ca lokuttaro ca.

Tattha lokiko⁸: avijjāpaccayā samkhārā⁹ yāva jarāma-raṇā, lokuttaro: silavato avippaṭisāro jāyati¹⁰ yāva nāparaṃ itthattāyā ti pajānāti.

Tenāha Bhagavā: — Nissitassa calitaṃ anissitassa calitaṃ n'atthi | pe¹¹ | es'ev'anto dukkhassā ti.

*Ye keci sokā paridevitā vā
dukkhañ ca lokasmim¹² anekarūpaṃ
piyaṃ paṭicca ppabhavanti¹³ ete¹⁴
piye asante na bhavanti ete.
Tasmā hi te sukhino vītasokā
yesaṃ piyaṃ¹⁵ n'atthi kuhiñci loke
tasmā asokaṃ virajaṃ patthayāno
piyaṃ na kayirūtha¹⁶ kuhiñci loke ti (Ud. p. 92).*

Ye keci sokā paridevitā vā
dukkhañ ca lokasmim¹² anekarūpaṃ
piyaṃ paṭicca ppabhavanti¹³ ete ti
ayaṃ dukkhāvedanā.

Piye asante na bhavanti ete ti
ayaṃ sukhāvedanā.

¹ cintaṃ tam, S. ² na, B., S. ³ samkhyam, S.

⁴ B., adds ti. ⁵ cha, B., S. ⁶ resu nā, S.

⁷ samutṭhitesu, B., ⁸ ko, B., S. ⁹ B., adds la.

¹⁰ B., adds pa. ¹¹ pa, B.; la, B., ¹² smim, B., S.

¹³ bha°, B., S. ¹⁴ ese, S. ¹⁵ piyā, B.,

¹⁶ kariyo, B. B., throughout.

Vedanā vedanākkhandho.

Ayaṃ khandhehi otaraṇā.

Vedanāpaccayā¹ tanhā, tanhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṃ². Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ somanassindriyaṃ ca. Dukkā vedanā dve indriyāni: dukkhindriyaṃ domanassindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārāpariyāpannāni. Ye saṃkhārā sāsavā bhavaṅgā, te saṃkhārā dhammadhātusamgaḥitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu³ dhammāyatanāpariyāpannā. Yaṃ āyatanam sāsavam bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Tasmā hi te sukhino vītasokā

yesam piyaṃ n'atthi kuhiñci loke

tasmā asokaṃ virajaṃ patthayaṇo

piyaṃ na kayirātha kuhiñci loke ti

idaṃ tanhāpahānam.

Tanhānirodhā⁴ upādānanirodho⁵, upādānanirodhā bhavanirodho⁶. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tam yeva tanhāpahānam samatho. So samatho dve indriyāni: satindriyaṃ samādhindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

So yeva samatho samādhikkhandho.

Ayaṃ khandhehi otaraṇā.

So yeva samatho saṃkhārāpariyāpanno. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusamgaḥitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanāpariyāpannā. Yaṃ āyatanam anāsavam no ca bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Ye keci sokā ti.

¹ S. adds pana.

² B₁ adds pa.

³ dhātu, S.

⁴ °dho, S.

⁵ om. S.

⁶ B₁ adds bhavanirodhā | la |

*Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati
addhā pitimano hoti laddhā macco¹ yad² icchatī³ (Jāt. IV,
Tussa ce kāmayānassa³ chandajātassa jantuno p. 172).
te kāmā parihāyanti sallaviddho va ruppati.*

*Yo kāme parivajjeti sappasseva⁴ padā siro
so 'maṃ visattikaṃ loke sato samativattati⁵ ti (S.N.vv.766—68).*

Tattha yā pitimanatā⁶ ayaṃ anunayo. Yadāha: salla-
viddho va ruppati ti idaṃ paṭighaṃ. Anunayaṃ paṭighaṃ
ca pana taṇhāpakkho. Taṇhāya ca pana dasa rūpini⁷
āyatanāni padaṭṭhānaṃ.

Ayaṃ āyatanehi otaraṇā.

Tāni yeva dasa rūpini⁸ āyatanāni⁹ rūpakāyo nāma sam-
payutto. Tadubhayaṃ nāmarūpaṃ¹⁰. Nāmarūpapaccayā
saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā ve-
danā, vedanāpaccayā taṇhā¹¹. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tad eva nāmarūpaṃ pañcakkhandho¹².

Ayaṃ khandhehi otaraṇā.

Tad eva nāmarūpaṃ aṭṭhārasa dhātuyo.

Ayaṃ dhātūhi otaraṇā.

Tattha yo rūpakāyo imāni pañca rūpini¹³ indriyāni, yo
nāmakāyo imāni pañca arūpini¹⁴ indriyāni. Imāni⁹ dasa⁹
indriyāni⁹.

Ayaṃ indriyehi otaraṇā.

Tattha yadāha:

Yo kāme parivajjeti sappasseva⁴ padā siro

so 'maṃ visattikaṃ loke sato samativattati ti

ayaṃ sa-upādisesā¹⁵ nibbānadhātu.

Ayaṃ dhātūhi otaraṇā.

Sā yeva sa-upādisesā nibbānadhātu vijjā. Vijjuppādā avij-
jānirodho, avijjānirodhā saṃkhāranirodho¹⁶. Evaṃ sabbam.

¹ maccho, S. ² yaccacchati, S.

³ kāmayamānassa, S. ⁴ sabb°, *all MSS.* ⁵ °ti (*without ti*), B.

⁶ °mantā, S. ⁷ rūpini, *all MSS.*

⁸ rūpini, B. S.; rūpāni, B. ⁹ om. B.

¹⁰ °rūpo, S. ¹¹ B. *adds pa.* ¹² °dhā, B.

¹³ rūpini, B. S.; rūpindr°, B. ¹⁴ arūpini, B. S.;
arūpindr°, B. ¹⁵ vupādisesam, S. ¹⁶ pe, S.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaraṇā.

Sā yeva vijjā dve indriyāni: viriyindriyaṃ paññindriyañ ca.

Ayaṃ indriyehehi otaraṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anāsavaṃ no ca bhavaṅgā, te saṃkhārā dhammadhātusamgaḥitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanam anāsavaṃ no ca bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Kāmaṃ kāmayamānassā ti.

Ettāvatā paṭicca-indriyakhandhadhātu-āyatanāni samosaraṇotaraṇāni¹ bhavanti. Evaṃ paṭicca-indriyakhandhadhātu-āyatanāni otāretabbāni.

Tenāha āyasmā Mahākaccāno: —

Yo ca paṭiccuppādo ti.

Niyutto otaraṇo-hāro.

§ 13. Sodhana-hāra.

Tattha katamo sodhano²-hāro?

Vissajjitamhi³ pañhe ti gāthā.

Yathā āyasmā Ajito Pārāyane Bhagavantam pañham pucchati: —

Ken' assu nivuto loko

ken' assu na ppakāsati⁴

kissābhilepanam brūsi

kim⁵ su tassa mahabbhayan ti? —

Avijjāya nivuto loko (Ajitā ti Bhagavā)

vivicchā pamādā na ppakāsati⁴

jappābhilepanam brūmi

dukkham assa mahabbhayan ti (S.N. V, 2, 1.2 = v. 1032. 1033).

Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti
* Bhagavā padam sodheti no ca ārambham⁶. Ken' assu na

¹ otaraṇā, B₁. S.

² na, B₁.

³ visa°, B. B₁. S.

⁴ pa°, B₁.

⁵ ki, B₁.

⁶ ārabbh°, B. throughout, B₁ mostly.

ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti Bhagavā padam sodheti no ca ārambhāṃ. Kissābhilepanaṃ brūsi ti pañhe Jappābhilepanaṃ brūmi ti Bhagavā padam sodheti no ca ārambhāṃ. Kiṃ¹ su² tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti Bhagavā³ padam⁴ sodheti⁵, suddho ārambho. *

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

Savanti³ sabbadhi⁴ sotā (icc āyasmā Ajito)

sotānaṃ kiṃ⁵ nivāraṇaṃ

sotānaṃ saṃvaraṃ brūhi

kena sotā pithiyyare⁶ ti? —

Yāni sotāni lokasmiṃ⁷ (Ajitā ti Bhagavā)

sati tesam nivāraṇaṃ

sotānaṃ saṃvaraṃ brūmi

paññāy' ete pithiyyare⁶ ti (vv. 3. 4 = vv. 1034. 1035).

Savanti sabbadhi sotā, sotānaṃ kiṃ⁵ nivāraṇaṃ ti pañhe Yāni sotāni lokasmiṃ, sati tesam nivāraṇaṃ ti Bhagavā padam sodheti no ca ārambhāṃ. Sotānaṃ saṃvaraṃ brūhi, kena⁸ sotā pithiyyare⁶ ti pañhe Sotānaṃ saṃvaraṃ brūmi, paññāy' ete pithiyyare⁶ ti suddho ārambho⁹.

Tenāha Bhagavā: — yāni sotāni lokasmiṃ¹⁰ ti.

Paññā c'eva sati¹¹ ca (icc āyasmā Ajito)

nāmarūpaṃ ca mārisa

etaṃ me puttā pabrūhi

katth' etaṃ uparujjhatī ti? (v. 5 = v. 1036)

pañhe

Yam etaṃ pucchasi pañhaṃ

Ajita taṃ vadāmi te

yattha nāmaṃ ca rūpaṃ ca

asesaṃ¹² uparujjhatī

viññāṇassa nirodhena

ettā etaṃ uparujjhatī ti (v. 6 = v. 1037)

suddho ārambho⁹.

Tenāha Bhagavā: — Yam etaṃ pucchasi pañhan ti.

¹ kiṃ suttassa, S.; kissu, B. B., ² om. B. ³ vasanti, B.

⁴ odhi, B. B., ⁵ kin, B.; ki, B., ⁶ pidh', B. B.

⁷ smi, B. B., ⁸ yena, S., ⁹ ārambho, also B.

¹⁰ smi, B., ¹¹ ti, all MSS., ¹² om. S.

Yattha evaṃ suddho ārambho¹, so pañho vissajjito² bhavati, yattha pana ārambho¹ asuddho, na tāva so pañho vissajjito³ bhavati.

Tenāha āyasmā Mahākaccāno⁴: —

Vissajjitamhi⁵ pañhe ti.

Niyutto sodhano-hāro.

§ 14. Adhiṭṭhāna-hāra.

Tattha katamo adhiṭṭhāno-hāro?

Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā ti.

Ye tattha niddiṭṭhā, tathā te⁶ dhārayitabbā.

Dukkhan ti ekattatā.

a) Tattha katamaṃ dukkhaṃ?

Jāti dukkhā, jarā dukkhā, vyādhī dukkho, maraṇaṃ dukkhaṃ, apiyeli sampayogo dukkho, piyehi vippayogo dukkho, yaṃ pi ccaṃ na labhati taṃ pi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā: rūpā dukkhā, vedanā dukkhā, saññā dukkhā, saṃkhārā dukkhā, viññānaṃ dukkhaṃ.

Ayaṃ vemattatā.

Dukkhasamudayo ti ekattatā.

b) Tattha katamo dukkhasamudayo?

Yāyaṃ taṇhā ponobhavikā⁶ nandirāgasahagatā tatra tatrabhinandini, seyyathidaṃ kāmataṇhā bhavataṇhā vibhavataṇhā.

Ayaṃ vemattatā.

Dukkhanirodho ti ekattatā.

c) Tattha katamo dukkhanirodho?

Yo tassā yeva taṇhūya asesavirāganirodho cāgo paṭinissaggo mutti⁷ anālayo.

Ayaṃ vemattatā.

Dukkhanirodhagāminipaṭipadā⁸ ti ekattatā.

¹ ārambho, B.

² visa°, B.

³ visa°, B. B.

⁴ °kaccāyano, S.

⁵ om. B.

⁶ ponobbha°, B. B.

⁷ vimutti, B.

⁸ °ni paṭi°, S.

d) Tattha katamā dukkhanirodhagāminipaṭipadā?

Ayam eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ sammā-ditṭhi sammāsaṃkappo sammāvācā sammākammanto sam-mā-ājivo sammāvāyāmo sammāsati sammāsamādhi.

Ayam vemattatā.

Maggo ti ekattatā.

e) Tattha katamo maggo?

Nirayagānimaggo¹ tiracchānayanigānimaggo pittivisaya-gānimaggo² asurayonigāminiyo³ maggo, saggagāminiyo * maggo, manussagānimaggo, nibbānagānimaggo.

Ayam vemattatā.

Nirodho ti ekattatā.

f) Tattha katamo nirodho?

Paṭisaṃkhānirodho, appaṭisaṃkhānirodho, anunayanirodho, paṭighanirodho, mānanirodho, makkhanirodho⁴, paḷa-sanirodho, issānirodho, macchariyanirodho, sabbakilesanirodho.

Ayam vemattatā.

Rūpaṇ ti ekattatā.

g) Tattha katamaṃ rūpaṃ?

Cātumahābhūtikaṃ⁵ rūpaṃ. Catunnañ⁶ ca mahābhūtā-ṇaṃ upādāya rūpassa paññatti.

aa) Tattha katamāni cattāri mahābhūtāni?

Paṭhavidhātu āpodhātu tejodhātu vāyodhātu.

Dvīhi ākārehi dhātuyo parigaṇhāti saṃkhepena ca⁷ vitthārena ca.

bb) Kathaṃ vitthārena dhātuyo parigaṇhāti?

Visatiyā ākārehi paṭhavidhātum vitthārena parigaṇhāti. Dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti. Catūhi ākārehi tejodhātum vitthārena parigaṇhāti. Chahi ākārehi vāyodhātum vitthārena parigaṇhāti.

cc) Katamehi visatiyā ākārehi paṭhavidhātum vitthā-rena parigaṇhāti?

¹ °gāmini maggo, S.

² petti°, B.; ³ asūra°, B.; also Com.

⁴ makkhā°, S.; ⁵ cātummahā°, S.; cātumahā°, B.

⁶ catunnaṃ (without ca), B. ⁷ om. S.

Atthi imasmim kāye kesā lomā nakhā dantā taco mam-
sam nahāru¹ atthi atthiminjā² vakkam hadayaṃ yakanam
kilomakam pihakam papphasam antam antagunam udari-
yam karisam matthake matthaluṅgan ti.

Imehi visatiyā ākārehi paṭhavidhātum vitthārena pari-
gaṇhāti.

dd) Katamehi dvādasahi ākārehi āpodhātum vitthā-
rena parigaṇhāti?

Atthi imasmim kāye pittam semham pubbo lohitaṃ
sedo medo assu vasā kheḷo siṃghānikā³ lasikā muttan ti.

Imehi dvādasahi ākārehi āpodhātum vitthārena pari-
gaṇhāti.

ee) Katamehi catūhi ākārehi tejodhātum vitthārena
parigaṇhāti?

Yena ca santappati yena ca jiriyati⁴ yena ca pariḍa-
yhati yena ca asitapitakhāyitasāyitam sammāpariṇāmaṃ⁵
gacchati⁶.

Imehi catūhi ākārehi tejodhātum vitthārena parigaṇhāti.

ff) Katamehi chahi ākārehi vāyodhātum vitthārena
parigaṇhāti?

Uddhamgamā vātā adhogamā vātā kucchisayā vātā koṭ-
thāsaya vātā aṅgamaṅgānusārino vātā assāso passāso.

Iti imehi chahi ākārehi vāyodhātum vitthārena pari-
gaṇhāti.

Evam imehi dvācattālisāya⁷ ākārehi vitthārena dhātuyo
sabhāvato upalakkhayanto⁸ tūlayanto pariyoḡahanto parivi-
mamsanto⁹ paccavekkhanto na kiñci gayhūpagam passati
kāyam vā kāyapadesam vā. Yathā candanikam pavici-
nanto na kiñci gayhūpagam passeyya, yathā saṃkāraṭṭhā-
nam pavicinanto na kiñci gayhūpagam passeyya, yathā
vaccakuṭim pavicinanto na kiñci gayhūpagam passeyya,
yathā sivathikam¹⁰ pavicinanto na kiñci gayhūpagam
passeyya, evam eva¹¹ imehi dvācattālisāya⁷ ākārehi evam

¹ nhāru, B. B. ² °jam, B. B. ³ siṃgha°, B. B.

⁴ jiriyati, S.; jirayati, B.; jirati, B.; jariyati, Com.

⁵ samā°, B. ⁶ °ti ti, S. ⁷ °lisāya, B.; °risāya, S.

⁸ °lakkhanto, all MSS.

⁹ before pariyo°, B. ¹⁰ sivadhikam, B. ¹¹ evam, S.

vitthārena dhātuyo sabhāvato upalakkhayanto¹ tūlayanto² pariyogāhanto parivimamsanto³ paccavekkhanto na kiñci gayhūpagam passati kāyaṃ vā kūyapadesaṃ vā.

Tenāha Bhagavā: —

*

Yā c'eva kho pana ajjhattikā paṭhavīdhātu yā ca⁴ bāhirā paṭhavīdhātu, nev' esāhaṃ⁵ n'etaṃ mama n'eso⁶ 'ham⁶ asmi⁶ na m'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya⁷ dattābbaṃ. Evam etaṃ yathābhūtaṃ sammāpaññāya⁸ disvā paṭhavīdhātuyā nibbindati paṭhavīdhātuyā cittaṃ virūjeti. Yā c'eva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu | pe⁹ | Yā c'eva kho pana¹⁰ ajjhattikā tejodhātu yā ca bāhirā tejodhātu | pe¹¹ | Yā c'eva kho pana¹⁰ ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu, nev'¹² esāhaṃ¹² n'etaṃ mama n'¹³ eso¹³ 'ham asmi na m'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya¹⁴ dattābbaṃ. Evam etaṃ yathābhūtaṃ sammāpaññāya¹⁵ disvā vāyodhātuyā nibbindati vāyodhātuyā cittaṃ virūjeti . . .

Ayaṃ vemattatā.

h) Avijjā ti ekattatā.

Tattha katamā avijjā?

*

Dukkhe aññānaṃ dukkhasamudaye aññānaṃ dukkhanirodhe aññānaṃ dukkhanirodhagāminiyā paṭipadāya aññānaṃ pubbante aññānaṃ aparante¹⁶ aññānaṃ pubbantāparante aññānaṃ idappaccayatāpaṭiccasamuppannesu¹⁷ dhammesu aññānaṃ. Yaṃ evarūpaṃ aññānaṃ adassanaṃ anabhisamayo ananubodho asambodho appaṭivedho asallakkhaṇā¹⁸ anupalakkhaṇā¹⁹ apaccupalakkhaṇā²⁰ asama-

¹ lakkhanto, B. ² tu°, all MSS.

³ before pariyo°, B. ⁴ om. S.

⁵ so taṃ, B., ⁶ mahasmaṃ, B.

⁷ samma°, B. S.; samāp°, B., ⁸ samma°, B. S.

⁹ pa, B.; la, B., ¹⁰ om. B.

¹¹ pa, B.; om. B., ¹² nesātaṃ, B.

¹³ no so, B., ¹⁴ samma°, all MSS.

¹⁵ samma°, B.; samp°, B. S., ¹⁶ parante, B.

¹⁷ idampa°, B., ¹⁸ °naṃ, S.; asaṃlakhaṇā, B.

¹⁹ °naṃ, S.; anupekkhaṇā, B.

²⁰ °naṃ, S.; apaccavekkhaṇā, B.

pekkhaṇā¹ apaccakkhakammaṃ dummejjhaṃ² bālyam³
 asampajaññaṃ moho pamoho sammoho⁴ avijjā avijjogho
 * avijjāyogo avijjānusayo avijjāpariyutthānaṃ avijjālaṅgi⁵-
 moho akusalamūlaṃ.

Ayaṃ vemattatā.

Vijjā ti ekattatā.

i) Tattha katamā vijjā?

Dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe
 ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ pubbante
 ñāṇaṃ aparante ñāṇaṃ pubbantāparante ñāṇaṃ idappac-
 cayatāpaṭiccasamuppannesu dhammesu ñāṇaṃ. Yā evarūpā
 paññā⁶ pajānaṇā vicayo pavicayo dhammavicayo sallakkha-
 ñā⁷ upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ
 * nepuññaṃ vebhabyā cintā upaparikkhā⁸ bhūri medhā
 parināyikā⁹ vipassanā sampajaññaṃ patodo¹⁰ paññindri-
 yaṃ paññābalaṃ paññāsattamaṃ¹¹ paññāpāsādo paññā-āloko
 paññā-obhāso paññāpajoto paññāratanaṃ amoho dhamma-
 vicayo sammāditthi dhammavicayasambojjhaṅgo maggañ-
 gaṃ maggapariyāpannaṃ.

Ayaṃ vemattatā.

Samāpatti ti ekattatā.

k) Tattha katamā samāpatti?

Saññāsamaṇāpatti asaññāsamaṇāpatti nevasaññānāsaññāsama-
 āpatti vibhūtasaññāsamaṇāpatti nirodhasaññāsamaṇāpatti¹².

Ayaṃ vemattatā.

Jhāyī ti ekattatā.

l) Tattha katamo jhāyī?

Atthi sekho jhāyī, atthi asekho jhāyī, atthi¹³ nevasekho-
 nāsekho¹⁴ jhāyī, ājāniyo jhāyī, assakhaḷaṅko jhāyī, diṭṭhuttaro
 jhāyī, taṇhuttaro jhāyī, paññuttaro jhāyī¹⁵.

¹ oṇaṃ, S.; °vekkhanaṃ, B.; °vekkhaṇā, B.

² dummajjhaṃ, B. B.; dumajjhaṃ, S.; dumejjhaṃ, Com.

³ bālaṃ, B.

⁴ samoho, B.

⁵ °gi, S.

⁶ saññā, B.

⁷ samlo, B.

⁸ upari, B.

⁹ °yaka, B.

¹⁰ all MSS. exc. Com. insert paññā.

¹¹ °sattama, B.

¹² °tti ti, B.

¹³ om. B.

¹⁴ °sekhān°, B.; °sekhen°, S.

¹⁵ °yī ti, S.

Ayaṃ vemattatā.

Samādhi ti ekattatā.

m) Tattha katamo samādhi?

Saraṇo samādhi araṇo samādhi savero samādhi avero * samādhi sabyāpajjho¹ samādhi abyāpajjho² samādhi sappitiko³ samādhi nippitiko samādhi sāmiso samādhi nirāmiso samādhi asaṃkhāro samādhi asaṃkhāro samādhi ekaṃ-sabhāvito samādhi ubhayamsabhāvito⁴ samādhi ubhayato-bhāvitabhāvano⁵ samādhi savitakkasavicāro samādhi avitakkavicāramatto samādhi avitakka-avicāro samādhi hāna-bhāgiyo samādhi ṭhitibhāgiyo samādhi visesabhāgiyo samādhi nibbedhabhāgiyo samādhi lokiyo⁶ samādhi lokutaro samādhi micchāsamādhi⁷ sammāsamādhi⁸.

Ayaṃ vemattatā.

Paṭipadā ti ekattatā.

n) Tattha katamā paṭipadā?

Āgālha⁹ paṭipadā¹⁰ nijjhāma¹¹ paṭipadā¹² majjhima¹³ paṭi- * padā¹⁴ akkhamā paṭipadā khamā paṭipadā samā¹⁵ paṭipadā damā¹⁶ paṭipadā dukkhā paṭipadā dandhabhiṇṇā dukkhā paṭipadā khippābhīṇṇā sukhā paṭipadā dandhabhiṇṇā sukhā paṭipadā khippābhīṇṇā ti.

Ayaṃ vemattatā.

Kāyo ti ekattatā.

o) Tattha katamo kāyo?

Nāmakāyo rūpakāyo ca.

Tattha katamo rūpakāyo?

Kesā lomā nakhā dantā taco maṃsaṃ nahāru¹⁷ atṭhi atṭhimiṇṇā¹⁸ vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antaṇaṇam udariyaṃ karisaṃ pittam semham pubbo lohitaṃ sedo medo assu vasā kheḷo simp-ghāṇikā lasikā muttam matthaluṇṇaṃ¹⁹ ti.

¹ °paccho, B.

² sappidhiko, B.

³ °asavibhāvito, B.

⁴ °bhāvino, S.

⁵ °ko, S.

⁶ °dhi ti, B.

⁷ om. B.

⁸ °lhap°, B.

⁹ °ko, S.

¹⁰ °map°, B. S.; nicchāmap°, B.

¹¹ °map°, B.; om. B.

¹² sammā, B. S.

¹³ dammā, S.

¹⁴ °nhāru, B. B.

¹⁵ °jam, B. B.

¹⁶ matta°, all MSS.

Ayaṃ rūpakāyo.

Nāmakāyo nāma vedanā saññā cetanā cittaṃ phasso manasikāro ti.

Ayaṃ nāmakāyo ti.

Ayaṃ vemattatā.

Evam yo dhammo yassa dhammassa samānabhāvo¹, so dhammo tassa dhammassa ekattatāya ekibhavati. Yena yena vā pana vilakkhaṇo², tena tena vemattataṃ gacchati.

* Evam sutte vā veyyākaraṇe vā gāthāyaṃ³ vā pucchitena vimaṃsitabbam⁴:

Kim⁵ ekattatāya pucchati udāhu vemattatāya⁶? —

Yadi ekattatāya pucchitaṃ, ekattatāya vissajjayitabbam⁷. Yadi vemattatāya pucchitaṃ, vemattatāya vissajjayitabbam⁷. Yadi sattādhīṭṭhānena pucchitaṃ, sattādhīṭṭhānena vissajjayitabbam⁷. Yadi dhammādhīṭṭhānena pucchitaṃ, dhammādhīṭṭhānena vissajjayitabbam⁷. Yathā yathā vā⁸ pana pucchitaṃ, tathā tathā vissajjayitabbam⁷.

Tenāha āyasmā Mahākaccāno: —

Ekattatāya dhammā ti.

Niyutto adhiṭṭhāno-hāro.

§ 15. Parikkhāra-hāra.

1. Tattha katamo parikkhāro-hāro?

Ye dhammā yaṃ dhammaṃ janayanti ti.

Yo dhammo yaṃ dhammaṃ janayati, tassa so parikkhāro.

2. Kimlakkhaṇo parikkhāro⁸?

Janakalakkhaṇo parikkhāro.

Dve dhammā janayanti: hetu ca paccayo ca.

a) Tattha kimlakkhaṇo hetu, kimlakkhaṇo paccayo? Asādhāraṇalakkhaṇo hetu, sādharāṇalakkhaṇo paccayo.

b) Yathā kim bhavē?

Yathā añkurassa⁹ nibbattiya⁹ bījaṃ asādhāraṇaṃ, paṭhavi

¹ māna°, S.

² visadisala°, S.

³ gāthāya, S.

⁴ °sayitabbam, B.

⁵ om. S.

⁶ °yā ti, S.

⁷ visa°, B. B.

⁸ om. B.

⁹ añgurassa, B, always.

āpo ca sādharanā. Āṅkurassa hi paṭhavi āpo ca paccayo, sabbhāvo hetu.

Yathā vā pana ghaṭe duddham pakkhittam dadhi bhavati, na c'atthi ekakālasamavadhānam duddhassa ca dadhissa ca, evam eva¹ n'atthi ekakālasamavadhānam hetussa ca paccayassa ca.

Ayam hi samsāro sahetu sapaccayo nibbatto². Vuttam^{*} hi: avijjāpaccayā samkhārā, samkhārapaccayā viññānam³. Evam sabbo paṭiccasamuppādo. Iti avijjā avijjāya hetu, ayonisomanasikāro paccayo.

Purimikā avijjā pacchimikāya⁴ avijjāya hetu.

Tattha purimikā avijjā avijjānusayo, pacchimikā⁴ avijjā avijjāpariyutthānam. Purimiko⁵ avijjānusayo pacchimikassa⁶ avijjāpariyutthānassa hetubhūto paribhūtanāya biṅṅkuro viya samanantarahetutāya. Yam pana yattha phalam⁷ nibbattati, idam⁸ tassa⁸ paramparahetutāya⁹ hetubhūtam. Duvidho hi hetu: samanantarahetu paramparahetu¹⁰ ca. Evam avijjāya pi duvidho hetu: samanantarahetu paramparahetu ca.

Yathā vā pana thālakaṇ ca¹¹ vaṭṭi¹² ca¹¹ telaṇ ca¹³ dipassa¹⁴ paccayabhūtam, na sabbhāvaheṭu. Na hi sakka thālakaṇ ca vaṭṭiṇ¹⁵ ca telaṇ ca anaggikaṃ dipetum dipassa¹⁶ paccayabhūtam. Dipa¹⁷ viya sabbhāvo hetu hoti.

Iti sabbhāvo hetu, parabhāvo¹⁸ paccayo, ajjhātiko hetu, bahiro paccayo, janako hetu, pariggāhako paccayo, asādhāraṇo hetu, sādharāṇo paccayo.

Avūpacchedattho santati-attho, nibbatti-attho phalattho¹⁹,^{*} paṭisandhi-attho punabbhavattho, sampalibodhattho pariyutthānattho, asamugghātattho anusayattho, asampāṭivedhattho avijjattho, apariññātattho viññāpassa bijattho.

Yattha avūpacchedo tattha santati, yattha santati tattha

¹ evam, B. S.; om. B. ² nibbuto, S. ³ B. adds la.

⁴ makāya, B. ⁵ purimako, B. ⁶ makassa, B. S.

⁷ balam, S. ⁸ imassa, B. ⁹ paramparamh^o, B. S.

¹⁰ tuṇ, S. ¹¹ B. adds paṭiṇ ca.

¹² vaṭṭiṇ, B.; vaṭṭi, S. ¹³ B. adds paṭicca.

¹⁴ dipakassa, S.; padipassa, B. B. ¹⁵ vaṭṭi, B.; vaṭṭi, S.

¹⁶ pad^o, B. ¹⁷ padipo, B. ¹⁸ S. adds hetu. ¹⁹ bal^o, S.

nibbatti, yattha nibbatti tattha phalaṃ, yattha phalaṃ tattha paṭisandhi, yattha paṭisandhi tattha punabbhavo, yattha punabbhavo tattha palibodho, yattha palibodho tattha pariyuṭṭhānaṃ, yattha pariyuṭṭhānaṃ tattha asaṃugghāto, yattha asaṃugghāto tattha anusayo, yattha anusayo tattha asaṃpaṭivedho, yattha asaṃpaṭivedho tattha avijjā, yattha avijjā tattha sāsavaṃ viññānaṃ aparīṇātaṃ, yattha sāsavaṃ viññānaṃ aparīṇātaṃ tattha bijattho.

Silakkhandho samādhikkhandhassa paccayo, samādhikkhandho paññakkhandhassa¹ paccayo, paññakkhandho² vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiñāḍassanakkhandhassa paccayo.

Titthaññutā pītaññutāya paccayo, pītaññutā mattaññutāya paccayo, mattaññutā attaññutāya paccayo.

Yathā vā pana cakkhuṃ ca paṭicca rūpe ca uppajjati cakkhuvīññānaṃ.

Tattha cakkhu adhipateyyapaccayatāya² paccayo, rūpā ārammaṇapaccayatāya paccayo.

Āloko sannissayatāya paccayo, manasikāro sabhāvo hetu.

Samkhārā viññānaṃ paccayo sabhāvo hetu, viññānaṃ³ nāmarūpaṃ paccayo sabhāvo hetu, nāmarūpaṃ saḷāyatanaṃ paccayo sabhāvo hetu, saḷāyatanaṃ phassaṃ paccayo sabhāvo hetu, phasso vedanāya paccayo sabhāvo hetu, vedanā taṇhāya paccayo sabhāvo hetu, taṇhā upādānaṃ paccayo sabhāvo hetu, upādānaṃ bhavassa paccayo sabhāvo hetu, bhavo jātiyā paccayo sabhāvo hetu, jāti jarāmaṇassa paccayo sabhāvo hetu, jarāmaṇaṃ sokassa paccayo sabhāvo hetu, soko paridevassa paccayo sabhāvo hetu, paridevo dukkhassa paccayo sabhāvo hetu, dukkhaṃ domanassassa paccayo sabhāvo hetu, domanassaṃ upāyāsassa paccayo sabhāvo hetu.

Evam yo koci upanissayo, sabbo so parikkhāro.

Tenāha āyasmā Mahākaccāno⁴: —

Ye dhammā yaṃ dhammaṃ janayanti ti.

Niyutto parikkhāro-hāro.

¹ paññā°, B.

² ādhi°, B.

³ S. omits this phrase.

⁴ °kaccāyano, S.

§ 16. Samāropana-hāra.

Tattha katamo samāropano-hāro?

Ye dhammā yaṃ-mūla | ye c'ekatthā pakāsita muninā¹ ti.

Ekasmiṃ padaṭṭhāne yattakāni padaṭṭhānāni otaranti, sabbāni tāni samāropayitabbāni. Yathā āvatte² hāre bahu-kāni padaṭṭhānāni³ otaranti⁴.

Tattha samāropanā catubbidhā: padaṭṭhānaṃ, vevacanaṃ, * bhāvanā, pahānaṃ iti.

a) Tattha katamā padaṭṭhānena samāropanā?

Sabbapāpass'⁵ akaraṇaṃ kusallāss'⁶ āpasampadā⁶

sacittapariyodapanaṃ etaṃ buddhāna sāsanaṃ ti (Dhp.

v. 183).

Tassa kiṃ padaṭṭhānaṃ?

Ṭipi sucaritāni: kāyasucaritaṃ, vacisucaritaṃ, manosu-caritaṃ.

Idaṃ padaṭṭhānaṃ.

Tattha yaṃ kāyikaṃ ca vācasikaṃ ca sucaritaṃ, ayaṃ sīlakkhandho. Manosucarite yā anabhijjhā abyāpādo ca, ayaṃ samādhikkhandho. Yā sammādiṭṭhi, ayaṃ pañña-kkhandho⁷.

Idaṃ padaṭṭhānaṃ.

Tattha sīlakkhandho ca⁸ samādhikkhandho ca samatho, paññakkhandho⁷ vipassanā.

Idaṃ padaṭṭhānaṃ.

Tattha samathassa phalaṃ⁹ rāgavirāgā¹⁰ cetovimutti¹⁰, vipassanāya phalaṃ⁹ avijjāvirāgā paññāvimutti.

Idaṃ padaṭṭhānaṃ.

Vanam vanathassa padaṭṭhānaṃ, kiñ ca vanam ko ca vanatho¹¹?

Vanam nāma pañca kāmagaṇā, taṇhā vanatho¹².

Idaṃ padaṭṭhānaṃ.

¹ om. B. S.

² āvatte, B.; bhāvatte, S.

³ padaṭṭhāni, B.; S.

⁴ °ti ti, B. B.

⁵ °passa, all MSS.

⁶ °lassa upa°, B.; S.

⁷ paññā°, B.

⁸ om. S.

⁹ balaṃ, S.

¹⁰ °virāga°, B.

¹¹ vanapatho, B.

¹² vanappato, B.

Vanam nāma nimittaggāho itthi ti vā puriso ti vā,
vanatho nāma tesam tesam¹ aṅgapaccaṅgānam anubyañ-
janaggāho: aho cakkhum aho sotam aho ghānam aho
jivhā aho kāyo iti.

Idam padatṭhānam.

Vanam nāma cha ajjhattikabāhirāni āyatanāni अपariññā-
tāni. Yam tadubhayam paṭicca uppajjati samyojanam,
ayam vanatho.

Idam padatṭhānam.

Vanam nāma anusayo, vanatho nāma pariyutṭhānam.

Idam padatṭhānam.

Tenāha Bhagavā: —

Chevā vanañ ca vanathañ cā ti (Dhp. v. 283 c).

Ayam padatṭhānena samāropanā.

b) Tattha katamā vevacanena samāropanā?

Rāgavirāgā cetovimutti sekaphalam, avijjāvirāgā paññā-
vimutti asekaphalam.

Idam vevacanam.

Rāgavirāgā² cetovimutti anāgāmiphalam, avijjāvirāgā
paññāvimutti aggaphalam arahattam.

Idam vevacanam.

Rāgavirāgā³ cetovimutti kāmādhātusamatikkamanam,
avijjāvirāgā paññāvimutti te-dhātukasamatikkamanam⁴.

Idam vevacanam.

Paññindriyam paññābalaṃ⁵ adhipaññā sikkhā paññā-
kkhandho⁶ dhammavicayasambojjhaṅgo upekkhāsamboj-
jhaṅgo ñānam sammāditṭhi tīraṇā santīraṇā hiri vipassanā
dhamme-ñānam (Cf. p. 54).

Sabbam idam vevacanam.

Ayam vevacanena samāropanā.

c) Tattha katamā bhāvanāya samāropanā?

Yathāha Bhagavā: —

Tasmā ti ha tvaṃ bhikkhu kāye kāyānupassā viharāhi⁷
ātāpī sampajāno satimā vineyya loke abhiññādomanassam
(Cf. p. 31).

¹ om. S. ² °virāga, B.; °virāgo, B₁. S. ³ °virāga°, S.

⁴ dhātusam°, B. ⁵ °phalam, B₁. ⁶ paññā°, B.

⁷ viharāti, B.; viharati, S.

Ātāpī ti viriyindriyaṃ. Sampajāno ti paññindriyaṃ. Satimā ti satindriyaṃ. Vineyya loke abhijjhādo-manassan ti samādhindriyaṃ.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Ekalakkaṇattā catunnaṃ indriyānaṃ.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-dhānā¹ bhāvanāpāripūriṃ gacchanti. Catūsu sammappa-dhānesu² bhāviyamānesu cattāro iddhipādā bhāvanāpāripūriṃ gacchanti. Catūsu iddhipādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūriṃ gacchanti. Evam sabbe.

Kena kāraṇena?

Sabbe hi bodhaṅgamā³ dhammā⁴ bodhipakkehiyā niyyā-nikalakkaṇena ekalakkaṇā.

Te ekalakkaṇattā bhāvanāpāripūriṃ gacchanti (Cf. p. 31).

Ayaṃ bhāvanāya samāropanā.

d) Tattha katamā pahānena samāropanā?

Kāye kāyānupassī viharanto asubhe subhan ti vipallāsaṃ pajahati. Kabalikāro⁴ c'assa āhāro pariññāṃ gacchati. Kāmapādānena ca⁵ anupādāno bhavati. Kāmayogena ca viśamyutto bhavati⁶. Abhijjhākāyagandhena ca⁷ vippayujjati. Kāmasavena ca anāsavo bhavati. Kāmoghañ ca uttiṇṇo⁸ bhavati. Rāgasallena ca visallo bhavati. Rūpupikā c'assa viññāṇaṭṭhiti⁹ pariññāṃ gacchati. Rūpadhātuyam¹⁰ c'assa rāgo pahīno bhavati. Na ca⁷ chandāgatim¹¹ gacchati.

Vedanāsu vedanānupassī viharanto dukkhe sukhan ti vipallāsaṃ pajahati. Phasso c'assa āhāro pariññāṃ gacchati. Bhavupādānena ca anupādāno bhavati. Bhavayogena ca⁵ viśamyutto¹² bhavati. Byāpādakāyagandhena ca³ vippayujjati. Bhavāsavena ca anāsavo bhavati. Bha-

¹ samapaṭṭh°, B.

² bojjh°, S.

³ om. S.

⁴ kabalimk°, S.

⁵ om. B.

⁶ hoti, B.

⁷ om. B. S.

⁸ uttiṇṇo, B. throughout.

⁹ dhiti, B.

¹⁰ tuya, B.

¹¹ chandā āgo, B.; chandā āgo, S.

¹² vippayutto, B. S.

voghañ ca uttiṇṇo bhavati. Dosasallena ca visallo bhavati. Vedanupikā c'assa viññāṇaṭṭhiti¹ pariññam gacchati. Vedanādhātuyam² c'assa rāgo pahīno bhavati. Na ca³ dosāgatim⁴ gacchati.

Citte cittānupassī viharanto anicce niccan ti vipallāsam pajahati. Viññāṇam c'assa āhāro pariññam gacchati. Diṭṭhupādānena ca anupādāno bhavati. Diṭṭhiyogena ca visamyutto⁵ bhavati. Silabbataparāmāsakāyagandhena⁶ ca vippayujjati. Diṭṭhāsavena ca anāsavo bhavati. Diṭṭhogañ ca uttiṇṇo bhavati. Mānasallena ca³ visallo bhavati. Saññādhātuyam c'assa rāgo pahīno bhavati. Na ca bhayāgatim⁸ gacchati.

Dhammesu dhammānupassī viharanto anattani⁹ attā ti vipallāsam pajahati. Manosañcetanā c'assa āhāro pariññam gacchati. Attavādupādānena¹⁰ ca anupādāno bhavati. Avijjāyogena ca visamyutto bhavati. Idam saccābhinivesakāyagandhena ca vippayujjati. Avijjāsavena ca anāsavo bhavati. Avijjogañ ca uttiṇṇo bhavati. Mohasallena ca visallo bhavati. Saṃkhārupikā¹¹ c'assa viññāṇaṭṭhiti pariññam gacchati. Saṃkhāradhātuyam¹² c'assa rāgo pahīno bhavati. Na ca mohāgatim¹³ gacchati.

Ayam pahānena samāropanā.

Tenāha āyasmā Mahākaccāno¹⁴: —

Ye dhammā yam-mūlā | ye c'¹⁵ ekatthā¹⁵ pakāsita muninā
te samaropayitabbā¹⁶ | esa samāropano hāro ti.

Niyutto samāropano-hāro.

Niṭṭhito ca hāravibhaṅgo.

¹ °diṭṭhi ti, S.

² vedanāya, B.

³ om. B.

⁴ dosā āg°, B.; dosā ag°, S.

⁵ vippayutto, B. S.

⁶ parāmāsa°, S.

⁷ °diṭṭhi ti, B. S.

⁸ bhayā ag°, B. S.

⁹ anattaniye, B. S.

¹⁰ attha°, B. B.

¹¹ °rupekkhā, B.

¹² °tuyā, B. S.

¹³ mohā ag°, B. S.

¹⁴ om. B. S.

¹⁵ ca katthā, B.

¹⁶ samā°, B. S.

B.

Hārasampāta.

*

§ 1. Desanā-hārasampāta.

Soḷasa hārā paṭhamam | disalocanena¹ disā viloketvā
saṃkhipiya añkusena hi | nayehi tihi² niddise³ suttan ti
vuttā.

Tassā niddeso kuhiṃ daṭṭhabbo?

Hārasampāte.

Tattha katamo desanā-hārasampāto?

Arakkhitena cittena micchādītṭhihatena ca

thīnamiddhābhūtena vasaṃ Mārassa gacchati ti (Cf.

Ud. p. 38).

Arakkhitena cittenā ti kiṃ desayati?

Pamādaṃ. Taṃ Maccuno padaṃ.

Micchādītṭhihatena cā ti micchādītṭhihatam nāma
vuccati⁴, yadā anicce niccan ti passati.

So vipallāso. So pana vipallāso kiṃlakkhano?

Viparītagāhalakkhano vipallāso.

So kiṃ vipallāsayati?

Tayo dhamme: saññam, cittam, dītṭhim iti.

*

So kuhiṃ vipallāsayati?

Catūsu attabhāvavattḥūsu.

Rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ
attani vā rūpaṃ rūpasmim vā attānaṃ. Evaṃ vedanaṃ⁵
| pe⁶ | saññam saṃkhāre viññānaṃ attato samanupassati
viññānavantaṃ vā attānaṃ attani vā viññānaṃ viññā-
nasmim vā attānaṃ.

Tattha rūpaṃ paṭhamam vipallāsavattḥu⁷: asubhe subhan
ti, vedanā dutiyaṃ vipallāsavattḥu: dukkhe sukhan ti,
saññā saṃkhārā ca tatiyaṃ vipallāsavattḥu⁷: anattani attā
ti, viññānaṃ catuttham vipallāsavattḥu⁸: anicce niccan ti.

¹ disā, B. S. Com.

² tihi, B. S.

³ niddese, *all MSS. exc. Com.*

⁴ pavuccati, S.

⁵ vedanā, S.

⁶ pa, B.; la, B.

⁷ vatthum, S.

⁸ vatthum, B. S.

* Dve dhammā cittassa sampkilesā: taṇhā ca avijjā ca.
Taṇhānīvutaṃ cittaṃ dvīhi vipallāsehi vipallāsiyati:
asubhe subhan ti dukkhe sukhan ti. Diṭṭhinīvutaṃ cittaṃ
dvīhi vipallāsehi vipallāsiyati: anicce niccan ti anattani¹
attā ti.

Tattha yo diṭṭhivipallāso, so² atitaṃ rūpaṃ attato sam-
anupassati, atitaṃ vedanaṃ | pe³ | atitaṃ saññaṃ atite
sankhāre atitaṃ viññāṇaṃ attato samanupassati.

Tattha yo taṇhāvipallāso, so⁴ anāgataṃ rūpaṃ abhinan-
dati anāgataṃ vedanaṃ | pe⁵ | anāgataṃ² saññaṃ anāgate²
sankhāre anāgataṃ² viññāṇaṃ abhinandati.

Dve dhammā cittassa upakkilesā: taṇhā ca avijjā ca.

Tāhi visujjhantaṃ cittaṃ visujjhati.

Tesaṃ avijjānivarāṇānaṃ taṇhāsamyojanānaṃ pubbā⁶
koṭi⁶ na paññāyati. Sandhāvantaṇaṃ saṃsaranānaṃ sa-
kiṃ nirayaṃ sakiṃ tiracchānayaṇiṃ sakiṃ pettivisaṃsaṃ
sakiṃ asurakāyaṃ sakiṃ deve sakiṃ manusse⁷.

Thinaṃ middhābhibhūtenā ti thinaṃ nāma yā cittassa
akallatā akamanīyatā, middhaṃ nāma yaṃ kāyassa
līnattam. Vasaṃ Mārassa gacchati ti kilesamārassa
ca sattamārassa⁸ ca vasaṃ gacchati.

So hi nivuto saṃsārābhimukho hoti.

Imāni Bhavagatā dve saccāni desitāni: dukkhaṃ samu-
dayo ca.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ
deseti dukkhassa pariññāya samudayassa pahānāya.

Yena ca pariññāti yena ca pajahati, ayaṃ maggo. Yaṃ
taṇhāya avijjāya⁹ ca pahānaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Arakkhiteṇa cittaṇā ti.

Tenāhāyasmā Mahākaccāno¹⁰: —

Assādādinavatā ti.

Niyutto desanā-hārasampāto¹¹.

¹ °niye, S. ² om. S. ³ pa, B.; la, B. ⁴ om. B.

⁵ pa, B.; la, B.; om. S.; B. continues: saṅkhāre vi° abhi°

⁶ pubba°, B. B. ⁷ manuse, B. ⁸ satthu°, S.

⁹ avijjā, B. ¹⁰ om. B. S. ¹¹ hāro s°, S.

§ 2. Vicaya-hārasampāta.

Tattha katamo vicayo¹-hārasampāto?

Tattha taṇhā duvidhā: kusalā pi akusalā pi. *

Akusalā saṃsāragāmini, kusalā apacaya-gāmini pahāna-taṇhā.

Māno pi duvidho: kusalo pi² akusalo pi. Yaṃ mānaṃ nissāya mānaṃ pajahati, ayaṃ māno kusalo. Yo pana māno dukkhaṃ nibbattayati, ayaṃ māno akusalo.

Tattha yaṃ³ nekkhamasitaṃ domanassaṃ⁴ kudassu⁵ nā-māhaṃ⁶ taṃ āyatanam sacchikatvā upasampajja viharissaṃ, yaṃ ariyā santaṃ⁷ āyatanam sacchikatvā upasampajja viharanti⁸ ti, tassa uppajjati piḥa⁹ piḥapaccaya¹⁰ domanassaṃ, ayaṃ taṇhā kusalā. Rāgavirāga¹¹ cetovimutti¹², tadārammaṇā kusalā. Avijjāvirāga¹³ paññāvimutti.

Tassā ko pavicayo?

Aṭṭhamaggaṅgāni: sammādiṭṭhi sammāsamkappo sammā-vācā sammākammanto sammā-ājivo sammāvāyāmo sammā-sati sammāsamādhi¹⁴.

So kattha daṭṭhabbo?

Catutthe jhāne pāramitāya. Catutthe hi jhāne aṭṭhaṅga-samannāgataṃ cittaṃ bhāvayati: parisuddhaṃ pariyodā-taṃ anaṅgaṇaṃ vigatūpakkilesaṃ mudu¹⁵ kammaniyaṃ ṭhitam¹⁶ āneñjapattam¹⁷. So tattha aṭṭhavidhaṃ adhi-gacchati: cha-abhiññā dve ca visese. Taṃ cittaṃ yato parisuddhaṃ tato pariyodātaṃ, yato pariyodātaṃ tato anaṅgaṇaṃ¹⁸, yato anaṅgaṇaṃ¹⁹ tato vigatūpakkilesaṃ, yato vigatūpakkilesaṃ tato mudu²⁰, yato mudu²¹ tato kammaniyaṃ, yato kammaniyaṃ tato ṭhitam²², yato ṭhitam²³ tato āneñjapattam²⁴.

¹ vicaya, B.

² B. adds ca.

³ om. S.

⁴ kudāsu, B. B.; kudāssu, Com.

⁵ nāma taṃ, S.

⁶ sannam, B.

⁷ ti (without ti), B.

⁸ piḥa⁹, B.

⁹ virāga¹⁰, S.

¹⁰ odhi ti, S.

¹¹ mudum, B. S.

¹² dhitam, B.

¹³ ānañja¹⁴, S.; anañca¹⁵, B.

¹⁴ nam, S.

¹⁵ mudum, S.

¹⁶ nīṭṭhitam, S.

¹⁷ ānañja¹⁸, S.; anañca¹⁹, B.

Tattha aṅgaṇā¹ ca upakkilesā ca, tadubbhayaṃ taṇhā-pakkho, yā ca iñjanā yā ca cittassa atṭhiti², ayaṃ diṭṭhi-pakkho.

Cattāri indriyāni: dukkhindriyaṃ domanassindriyaṃ sukhindriyaṃ somanassindriyaṃ ca catutthajjhāne nirujjhanti. Tassa upekkhindriyaṃ avasiṭṭhaṃ bhavati. So uparimaṃ samāpattim santato manasikaroti. Tassa upari-
* maṃ samāpattim santato manasikaroto catutthajjhāne oḷārikā³ saññā saṇṭhahati⁴ ukkaṇṭhā ca paṭighasaññā. So sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā⁵ nānattasaññānaṃ amanasikārā anantaṃ ākāsam iti ākāsañācāyatanasamāpattim sacchikatvā upasampajja viharati. Abhiññābhinihāro rūpasaññāvokāro. Nānattasaññā samatikkamati paṭighasaññā c'assa abbhataṭṭhaṃ gacchati.

Evam samādhī. Tassa samāhitassa obhāso antaradhāyati dassanaṃ ca rūpānaṃ.

So samādhī chaḷaṅgasamānāgato paccavekkhitabbo: anabhijjhāsaḥagataṃ me mānasam sabbaloke, abyāpannaṃ me cittaṃ sabbasattesu, āraddhaṃ me viriyaṃ paggaḥitaṃ, passaddho me kāyo asāradaddho, samāhitaṃ me cittaṃ avikkhittaṃ, upatṭhitaṃ me sati⁶ asaṃmutṭhā⁷.

Tattha yaṃ ca anabhijjhāsaḥagataṃ mānasam sabbaloke yaṃ ca abyāpannaṃ cittaṃ sabbasattesu yaṃ ca āraddhaṃ viriyaṃ paggaḥitaṃ yaṃ ca samāhitaṃ cittaṃ avikkhittaṃ ayaṃ samatho, yo passaddho kāyo asāradaddho ayaṃ samādhiparikkhāro, yā upatṭhitaṃ sati asaṃmutṭhā⁸ ayaṃ vipassanā.

* So samādhī pañcavidhena⁹ veditabbo.

Ayaṃ samādhī paccuppannasukho ti. Iti 'ssa paccattam eva ñāpadassanaṃ paccupatṭhitaṃ bhavati¹⁰. Ayaṃ samādhī āyatisukhavipāko ti. Iti 'ssa paccattam eva ñāpadassanaṃ¹¹ paccupatṭhitaṃ bhavati. Ayaṃ samādhī ariyo nirāmisso ti. Iti

¹ oṇā, S. ² atṭhiti, B.

³ oḷārika^o, B.; oḷāri, S. ⁴ saṇṭhāti, B.

⁵ atthag^o, S. ⁶ B. adds hoti.

⁷ asaṃmutṭhā, B. S. ⁸ asaṃu^o, B.; appamutṭhā, S.

⁹ vividhena, B. ¹⁰ om. S. ¹¹ viññāna^o, S.

'ssa paccattam eva ñānadassanaṃ paccupaṭṭhitam bhavati. Ayaṃ samādhi akāpurisasevito ti. Iti 'ssa paccattam eva ñānadassanaṃ paccupaṭṭhitam bhavati. Ayaṃ samādhi santo c'eva paṇito ca paṭipassaddhiladdho¹ ca² ekodibhāvādhigato ca³ na sasamkhāraniggayha³-vārivāvaṭo⁴ cā ti. * Iti 'ssa paccattam eva ñānadassanaṃ paccupaṭṭhitam bhavati. Tam kho paṇi⁵ imaṃ⁵ samādhiṃ sato samāpajjāmi sato vuṭṭhahāmi ti. Iti 'ssa paccattam eva ñānadassanaṃ paccupaṭṭhitam bhavati.

Tattha yo ca samādhi paccuppannasukho⁶ yo ca samādhi āyatisukhavipāko ayaṃ samatho, yo ca samādhi ariyo niraṃiso yo ca samādhi akāpurisasevito⁷ yo ca samādhi santo c'eva paṇito ca paṭipassaddhiladdho ca ekodibhāvādhigato ca na sasamkhāraniggayha⁸-vārivāvaṭo ca² yaṃ cāham tam kho paṇi⁵ imaṃ⁵ samādhiṃ sato samāpajjāmi sato vuṭṭhahāmi ti ayaṃ vipassanā.

So samādhi pañcavidhena veditabbo: pītipharanāṭa, * sukhapharanāṭa, cetopharanāṭa, ālokapharanāṭa, paccavekkhaṇānimittam.

Tattha yo ca pītipharāṇo yo ca sukhapharāṇo yo ca cetopharāṇo ayaṃ samatho, yo ca ālokapharāṇo yaṃ ca paccavekkhaṇānimittam ayaṃ vipassanā.

Dasa kaṣiṇāyatanāni: paṭhavikaṣiṇaṃ, āpokasiṇaṃ, tejo- * kaṣiṇaṃ, vāyokaṣiṇaṃ, nilakaṣiṇaṃ, pītakaṣiṇaṃ, lohita-kaṣiṇaṃ, odāta-kaṣiṇaṃ, ākāsa-kaṣiṇaṃ, viññāna-kaṣiṇaṃ.

Tattha yaṃ ca paṭhavikaṣiṇaṃ yaṃ ca āpokasiṇaṃ, evaṃ sabbam, yaṃ ca odāta-kaṣiṇaṃ, imāni aṭṭha kaṣiṇāni samatho, yaṃ ca ākāsa-kaṣiṇaṃ yaṃ ca viññāna-kaṣiṇaṃ, ayaṃ vipassanā.

Evaṃ sabbo ariyo⁹ maggo⁹.

Yena yena ākārena vutto, tena tena samathavipassanena * yojayitabbo¹⁰.

¹ passaddha°, B. B.

² om. B.

³ saṅkhāra°, B.; ca samkh°, S.

⁴ oṭo, B. S.

⁵ paṇitaṃ, B.

⁶ sampanna°, S.

⁷ S. continues: pe | yaṃ cāham.

⁸ saṅkhāra°, B.

⁹ ariya°, B.

¹⁰ hitabbo, B.

Te¹ tñhi² dhammehi saṃgahitā: aniccatāya, dukkhatāya, anattatāya.

* So samathavipassanaṃ bhāvaṃ māno tñi vimokkhamukhāni bhāvaṃ yati, tñi vimokkhamukhāni bhāvaṃ yanto tayo khandhe bhāvaṃ yati, tayo khandhe bhāvaṃ yanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvaṃ yati.

* Rāgacarito puggalo animittena vimokkhamukhena niyyāti², adhicitasikkhāya sikkhanto lobhaṃ akusalamūlaṃ pajahanto sukhavedaniyaṃ³ phassaṃ anupagacchanto sukhaṃ vedanaṃ pariānanto rāgaṃ malaṃ pavāhanto rāgarajaṃ nidhanta rāgaṃ vamaṃto⁴ rāgaṃ nibbāpento rāgaṃ salaṃ uppāpento⁵ rāgaṃ vijāpento⁶.

Dosaacarito puggalo appaṇihitaṃ vimokkhamukhena niyyāti², adhisīlasikkhāya sikkhanto dosaṃ akusalamūlaṃ pajahanto dukkhavedaniyaṃ phassaṃ anupagacchanto dukkhavedanaṃ pariānanto dosaṃ malaṃ pavāhanto⁷ dosarajaṃ nidhanta dosaṃ vamaṃto⁸ dosaṃ nibbāpento⁹ dosaṃ salaṃ uppāpento⁹ dosaṃ vijāpento.

Mohacarito puggalo suññatavimokkhamukhena niyyāti², adhipaṇṇāsikkhāya sikkhanto mohaṃ akusalamūlaṃ pajahanto¹⁰ adukkhamasukhavedaniyaṃ¹¹ phassaṃ anupagacchanto adukkhamasukhaṃ vedanaṃ pariānanto mohamalaṃ pavāhanto⁷ moharajaṃ nidhanta mohaviṃsaṃ vamaṃto¹² mohaṃ nibbāpento mohaṃ salaṃ uppāpento⁹ mohaṃ vijāpento.

* Tattha suññatavimokkhamukhaṃ¹³ paññakkhandho¹⁴, animittavimokkhamukhaṃ samādhikkhandho, appaṇihitavimokkhamukhaṃ silakkhandho.

So tñi vimokkhamukhāni bhāvaṃ yanto tayo khandhe bhāvaṃ yati, tayo khandhe bhāvaṃ yanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvaṃ yati.

¹ tehi tehi, B.; tehi ca, S. ² niyyāti, B.

³ sukhaṃ vedaniyaṃ, S. ⁴ vamaṃto, B.

⁵ oḍento, S. ⁶ jāpento, B. ⁷ oḍento, B.

⁸ vamaṃto, B. S. ⁹ oḍento, B. S. ¹⁰ vijaṃto, B.

¹¹ asukhaṃ veṃto, B. ¹² vamaṃto, B. B.

¹³ suññata-aviṃto, S. ¹⁴ paññāṃto, B.

Tattha yā ca¹ sammāvācā yo ca sammākammanto yo ca sammā-ājivo ayaṃ silakkhandho, yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ayaṃ samādhikkhandho, yā ca sammādiṭṭhi yo ca sammāsaṃkappo ayaṃ paññakkhandho².

Tattha³ silakkhandho ca samādhikkhandho ca samatho, * paññakkhandho² vipassanā.

Yo samathavipassanaṃ bhāveti, tassa dve bhavaṅgāni bhāvanaṃ gacchanti: kāyo cittaṃ ca, bhavanirodhagāmīni paṭipadā dve padāni: silaṃ samādhi ca.

So hoti bhikkhu bhāvitakāyo bhāvitasilo bhāvitacitto bhāvitapañño.

Kāye bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammākammanto sammāvāyāmo ca, sile bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammāvācā sammā-ājivo ca⁴, citte bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammāsati sammāsamādhi ca, paññāya bhāviyamānāya dve dhammā bhāvanaṃ gacchanti: sammādiṭṭhi sammāsaṃkappo ca.

Tattha yo ca sammākammanto yo ca⁵ sammāvāyāmo siyā kāyiko siyā cetasiko.

Tattha yo kāyasamgaho so kāye bhāvite bhāvanaṃ gacchati, yo cittasamgaho so citte bhāvite bhāvanaṃ gacchati.

So⁵ samathavipassanaṃ bhāvayanto pañcavidham adhi-gamaṃ adhigacchati⁶: khippādhigamo ca hoti vimuttādhigamo ca hoti mahādhigamo⁷ ca hoti vipulādhigamo ca hoti anavasesādhigamo ca hoti.

Tattha samathena khippādhigamo ca⁸ mahādhigamo⁷ ca vipulādhigamo ca hoti, vipassanāya vimuttādhigamo ca anavasesādhigamo ca hoti.

Tattha yo desayati, so dasabalasamannāgato Satthā * ovādena sāvake na visampvādayati. So tividham: idam

¹ om. S. ² paññā², B.

³ from tattha to paññakkhandho is missing in S.

⁴ vā, B. ⁵ yo, S. ⁶ gacchati, B.

⁷ samādhigamo, B. ⁸ om. B.

karotha, iminā upāyena karotha, idaṃ vo kurumānānaṃ hitāya sukhāya bhavissati.

1. So tathā ovaḍito tathānusiṭṭho tathā karonto tathā paṭipajjanto taṃ bhūmiṃ na pāpunissati ti n'etaṃ ṭhānaṃ vijjati. So tathā ovaḍito tathānusiṭṭho sīlakkhandhaṃ aparipūrayanto taṃ bhūmiṃ anupāpunissati ti n'etaṃ ṭhānaṃ vijjati. So tathā ovaḍito tathānusiṭṭho sīlakkhandhaṃ paripūrayanto¹ taṃ² bhūmiṃ anupāpunissati ti ṭhānaṃ etaṃ vijjati. Sammāsambuddhassa te³ sato³ ime dhammā anabhisambuddhā ti n'etaṃ ṭhānaṃ vijjati. Sabbāsavaparikkhīṇassa te³ sato³ ime āsavā aparikkhīṇā ti n'etaṃ ṭhānaṃ vijjati. Yassa te atthāya dhammo desito so na niyyāti⁴ takkarassa sammādukkhakkhayāyā ti n'etaṃ ṭhānaṃ vijjati. Sāvako kho pana te dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī so pubbena aparaṃ ulāraṃ vīsēdhigamaṃ⁵ na sacchikarissati ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā antarāyikā te paṭisevato⁶ nālaṃ antarāyāyā⁷ ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā aniyyanikā⁸ te niyyanti⁹ takkarassa sammādukkhakkhayāyā¹⁰ ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā niyyānikā te niyyanti⁹ takkarassa sammādukkhakkhayāyā¹⁰ ti ṭhānaṃ etaṃ vijjati. Sāvako kho pana te sa-upādiseso anupādisesaṃ nibbānadhātum anupāpunissati ti n'etaṃ ṭhānaṃ vijjati. Diṭṭhisampanno¹¹ * mātaṃ jivitā voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano mātaṃ jivitā voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti ṭhānaṃ etaṃ vijjati. Evaṃ pitaraṃ, arahantaṃ, bhikkhuṃ. Diṭṭhisampanno puggalo saṃghaṃ¹² bhindeyya saṃghe vā saṃgharājim jāneyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano

¹ pūrayo, S.

² om. S.

³ desato, S.

⁴ niyāti, S.

⁵ °gamanam, B.

⁶ °sevanato, B.

⁷ antarāyā, B. S.

⁸ aniyā°, S.

⁹ niyyanti, S.

¹⁰ °kkhayā, S.

¹¹ For the following sections, see A. I, p. 27 sqq.; and for the doctrine of the ten Forces (balās), see M. I, p. 69 sqq.

¹² B. adds vā.

saṃghaṃ¹ bhindeyya saṃghe vā saṃgharājīṃ janeyyā ti
 thānaṃ etaṃ vijjati. Diṭṭhisampanno Tathāgataṃ dutṭha-
 citto lohitaṃ uppādeyya, parinibbutassa vā Tathāgataṃ
 dutṭhacitto thūpaṃ bhindeyyā ti n'etaṃ thānaṃ vijjati.
 Puthujjano Tathāgataṃ dutṭhacitto lohitaṃ uppādeyya
 parinibbutassa vā² Tathāgataṃ dutṭhacitto thūpaṃ bhin-
 deyyā ti thānaṃ etaṃ vijjati. Diṭṭhisampanno aññaṃ
 Satthāraṃ apadiseyya api jivitaheṭu ti n'etaṃ thānaṃ
 vijjati. Puthujjano aññaṃ Satthāraṃ apadiseyyā ti³ thā-
 naṃ etaṃ vijjati. Diṭṭhisampanno ito bahiddhā aññaṃ
 dakkhiṇeyyaṃ pariyeseyyā ti n'etaṃ thānaṃ vijjati. Puthuj-
 jano ito bahiddhā aññaṃ dakkhiṇeyyaṃ pariyeseyyā ti
 thānaṃ etaṃ vijjati. Diṭṭhisampanno kutūhalamaṅgalena *
 suddhiṃ pacceyyā ti n'etaṃ thānaṃ vijjati. Puthujjano
 kutūhalamaṅgalena suddhiṃ pacceyyā ti thānaṃ etaṃ
 vijjati. Itthi rājā cakkavatti siyā ti n'etaṃ thānaṃ vijjati.
 Puriso rājā cakkavatti siyā ti thānaṃ etaṃ vijjati. Itthi
 Sakko devānaṃ indo siyā ti n'etaṃ thānaṃ vijjati. Puriso
 Sakko devānaṃ indo siyā ti thānaṃ etaṃ vijjati. Itthi
 Māro pāpimā siyā ti n'etaṃ thānaṃ vijjati. Puriso Māro
 pāpimā siyā ti thānaṃ etaṃ vijjati. Itthi Mahābrahmā
 siyā ti n'etaṃ thānaṃ vijjati. Puriso Mahābrahmā siyā *
 ti thānaṃ etaṃ vijjati. Itthi Tathāgato arahāṃ sammā-
 sambuddho⁴ siyā ti n'etaṃ thānaṃ vijjati. Puriso Tathā-
 gato arahāṃ sammāsambuddho siyā ti thānaṃ etaṃ vijjati.
 Dve Tathāgatā arahanto sambuddhā apubbaṃ acarimaṃ
 ekissā lokadhātuyā uppajjeyyū⁵ dhammaṃ vā deseyyun
 ti n'etaṃ thānaṃ vijjati. Eko 'va Tathāgato arahāṃ
 sammāsambuddho ekissā lokadhātuyā uppajjissati⁵ dham-
 maṃ vā⁵ desissati ti thānaṃ etaṃ vijjati. Tīnaṃ ducca-
 ritānaṃ iṭṭho kanto piyo manāpo vipāko bhavissati ti
 n'etaṃ thānaṃ vijjati. Tīnaṃ duccaritanāṃ anīṭṭho
 akanto apiyo amanāpo vipāko bhavissati ti thānaṃ etaṃ

¹ B. adds vā. ² om. B. ³ S. adds jivitaheṭu ti.

⁴ S. continues: ekissā lokadhātuyā uppajjissati dhammaṃ
 desissati ti th^o etaṃ vi^o and so on.

⁵ om. B. S.

vijjati. Tinnam¹ sucaritānaṃ anittḥo akanto apiyo amanāpo vipāko bhavissati ti n'etaṃ ṭhānaṃ vijjati. Tinnam sucaritānaṃ itṭho kanto piyo manāpo vipāko bhavissati ti ṭhānaṃ etaṃ vijjati². Aññataro samaṇo vā brāhmaṇo vā kuhako lapako nemittako kuhanalapananemittakattam pubbaṅgamaṃ katvā pañca nīvaraṇe appahāya cetaso upakkilese paññāya dubbalikaraṇe catūsu satipaṭṭhānesu anupaṭṭhitasati viharanto satta bojjhaṅge abhāvayitvā anuttaraṃ sammāsambodhiṃ abhisambujjhissati ti n'etaṃ ṭhānaṃ vijjati. Aññataro samaṇo vā brāhmaṇo vā sabbadosāpagato pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe catūsu satipaṭṭhānesu upaṭṭhitasati viharanto satta bojjhaṅge bhāvayitvā anuttaraṃ sammāsambodhiṃ abhisambujjhissati ti ṭhānaṃ etaṃ vijjati.

* Yam ettha ñānaṃ hetuso ṭhānaso anodhiso³, idaṃ vuccati ṭhānāṭṭhāna-ñānaṃ paṭhamam Tathāgatabalam iti.

2. Ṭhānāṭṭhānagatā sabbe khayadhammā vayadhammā virāgadhammā nirodhadhammā, keci saggūpagā keci apāyūpagā keci nibbānūpagā. Evaṃ Bhagavā āha: —

*Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitaṃ
yathākammaṃ gamissanti puññapāpaphalūpagā
nirayaṃ pāpakammantā puññakammā ca suggatim³*

(S. I, p. 97).

Apāre ca maggaṃ bhāvetvā⁴ parinibbanti anāsavā ti.

Sabbe sattā ti ariyā ca anariyā ca, sakkāyapariyāpannā ca sakkāyavitivattā ca. Marissanti ti dvihi maraṇehi: dandhamaraṇena⁵ ca adandhamaraṇena⁵ ca⁶. Sakkāyapariyāpannānaṃ adandhamaraṇaṃ, sakkāyavitivattānaṃ dandhamaraṇaṃ. Maraṇaṃ taṃ hi jivitaṃ ti khayā āyussa indriyānaṃ uparodhā jivitapariyanto maraṇapariyanto. Yathākammaṃ gamissanti ti kammaṃ kataṃ. Puññapāpaphalūpagā ti kammānaṃ phaladassavitaṃ ca avippavāso ca. Nirayaṃ pāpakammantā ti apuññasamkhārā. Puññakammā ca suggatin⁷ ti

¹⁻² missing in B.

³ anādiso, S.

⁴ sug^o, B. B.

⁵ bhāvitvā, B.

⁶ °caraṇena, S.

⁷ om. S.

⁸ sug^o, all MSS.

puññasamkhārā sugatīm gamissanti. Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti sabbasamkhārānaṃ samatikkamaṇaṃ. Tenāha Bhagavā: — Sabbe | pe¹ | anāsavā ti.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitam yathākammaṃ gamissanti puññapāpaphalūpagā.

Nirayaṃ pāpakammantā ti āgāḷhā² ca nijjhāmā ca paṭipadā.

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti majjhimā paṭipadā.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jīvitam yathākammaṃ gamissanti puññapāpaphalūpagā.

Nirayaṃ pāpakammantā ti ayaṃ saṃkilesa. Evaṃ saṃsāraṃ nibbattayati³. Sabbe sattā marissanti | pe⁴ | nirayaṃ pāpakammantā ti ime tayo vaṭṭā: dukkhavaṭṭo, kammavaṭṭo, kilesavaṭṭo⁵. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti⁵ tīṇaṃ vaṭṭānaṃ vivattaṇā. Sabbe sattā marissanti | pe⁷ | nirayaṃ pāpakammantā ti ādinavo. Puññakammā ca suggaṭin⁸ ti assādo. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti nissaraṇaṃ. Sabbe sattā marissanti | pe⁴ | nirayaṃ pāpakammantā ti hetu ca phalaṇ ca. Pañcakkhandhā⁹ phalaṃ, taṇhā hetu. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti maggo ca phalaṇ ca. Sabbe sattā marissanti | pe¹⁰ | nirayaṃ pāpakammantā ti ayaṃ saṃkilesa. So⁵ saṃkilesa tividho: taṇhāsaṃkilesa, diṭṭhisāṃkilesa, duccaritasāṃkilesa ti.

Tattha taṇhāsaṃkilesa tīhi taṇhāhi niddisitaḥ¹¹: kāmataṇhāya, bhavataṇhāya, vibhavataṇhāya. Yena yena vā pana vatthunā ajjhosito, tena ten' eva niddisitaḥ. Tassā vitthāro: chaṭṭimsāya taṇhāya jāliniyā vicaritaṇi.

Tattha diṭṭhisāṃkilesa uccheda-sassatena niddisitaḥ. Yena yena vā pana vatthunā diṭṭhivasena abhinivisati

¹ pa, B. B. ² ag^o, B.

³ oṭṭiyati, B. S. ⁴ pa, B.; om. B.

⁵ om. S. ⁶ oṭṭivā, B.

⁷ pa, B.; om. B. S. ⁸ suga^o, all MSS.

⁹ khandhā, B. ¹⁰ B. in full; om. B.

¹¹ niddissī^o, B.

'idam eva saccam, mogham aññan' ti, tena ten' eva niddi-sitabbo. Tassā vitthāro: dvāsaṭṭhi diṭṭhigatāni¹.

Tattha duccharitasamkilesa cetanācetasikakammena niddi-sitabbo², tihi duccharitehi: kāyaduccharitena, vacīduccaritena, manoduccharitena. Tassa vitthāro: dasa akusalakamma-pathā³.

Apāre ca maggaṃ bhāvetvā parinibbanti anāsavā ti idaṃ vodānaṃ. Tayidaṃ vodānaṃ tividdhaṃ: taṇhāsam-kilesa samathena visujjhati, so samatho samādhikkhandho, diṭṭhisamkilesa vipassanāya visujjhati⁴, sā vipassanā pañ-ñakkhandho⁵, duccharitasamkilesa sucaritena visujjhati, taṃ sucaritaṃ silakkhandho.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jivitaṃ
yathākammaṃ gamissanti puññapāpaphalūpagā
nirayaṃ pāpakammantā ti

apuññapaṭipadā.

Puññakammā ca suggatin⁶ ti
puññapaṭipadā.

Apāre ca maggaṃ bhāvetvā parinibbanti anāsavā ti
puññapāpasamatikkamapaṭipadā.

Tattha yā ca puññapaṭipadā yā ca apuññapaṭipadā,
ayaṃ ekā paṭipadā sabbatthagāmini, ekā apāyesu ekā
devesu. Yā ca puññapāpasamatikkamapaṭipadā, ayaṃ
* tattha⁷-tattha⁷-gāminipaṭipadā.

Tayo rāsi: micchattaniyato rāsi, sammattaniyato rāsi,
aniyato rāsi.

Tattha yo ca micchattaniyato rāsi yo ca sammattani-
yato rāsi ekā paṭipadā: tattha⁸-tattha⁸-gāmini. Tattha⁹
yo aniyato rāsi, ayaṃ sabbatthagāminipaṭipadā.

Kena kāraṇena?

Paccayaṃ labhanto niraye upapajjeyya, paccayaṃ la-
bhanto tiracchānāyonisu upapajjeyya, paccayaṃ labhanto

¹ °gatā ti, B.

² niddissi°, B.

³ kusala°, S.

⁴ °ti ti, S.

⁵ paññā°, B.

⁶ suga°, all MSS.

⁷ tathattha, B.; tatthatta, S.; tathataththa, B. Com.

⁸ tathattha, B.; tatthatta, B. S.

⁹ ettha, B.; tatthatta, S.

pettivisayesu upapajjeyya, paccayam labhanto asuresu upapajjeyya, paccayam labhanto devesu upapajjeyya, paccayam labhanto manussesu upapajjeyya, paccayam labhanto parinibbāyeyya. Tasmāyam¹ sabbatthagāminipaṭipadā.

Yam ettha nānam hetuso tñānaso anodhiso², idam vuccati sabbatthagāminipaṭipadā-nānam dutiyam Tathāgatabalam iti.

3. Sabbatthagāminipaṭipadā anekadhātu-loko. Tattha³-tattha³-gāminipaṭipadā nānadhātu-loko.

Tattha katamo anekadhātu-loko?

Cakkhuhadhātu rūpadhātu cakkhuvīññādhātu, sotadhātu saddadhātu sotavīññādhātu, ghānadhātu gandhadhātu ghānavīññādhātu, jivhādhātu rasadhātu jivhāvīññādhātu, kāyadhātu phoṭṭhabbādhātu kāyavīññādhātu, manodhātu dhammadhātu manovīññādhātu, paṭhavīdhātu āpodhātu tejodhātu vāyodhātu ākāsadhātu viññādhātu, kāmādhātu byāpādhātu vihiṃsādhātu, nekkhammadhātu⁴ abyāpādhātu avihiṃsādhātu, dukkhadhātu domanassadhātu avijjādhātu, sukhadhātu somanassadhātu upekkhādhātu, rūpadhātu arūpadhātu, nirodhadhātu saṃkhārādhātu nibbānadhātu: ayam anekadhātu-loko.

Tattha katamo nānadhātu-loko?

Aññā cakkhuhadhātu aññā rūpadhātu aññā cakkhuvīññādhātu⁵. Evam sabbā⁶. Aññā nibbānadhātu.

Yam ettha nānam hetuso tñānaso⁷ anodhiso, idam vuccati anekadhātu-nānadhātu-nānam tatiyam Tathāgatabalam iti.

4. Anekadhātu⁸-nānadhātu kassa lokassa?

Yam yad eva dhātum sattā adhimuccanti, tam tad eva adhiṭṭhahanti abhinivisanti⁹, keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā keci itthādhimuttā keci purisādhimuttā keci cāgādhimuttā keci hīna-

¹ tasmā ayam, B.

² °diso, B.

³ tathattha, B. S.

⁴ nekkhama°, B. Com.

⁵ B, adds pa.

⁶ sabbāni, B.; sabbam, S.

⁷ om. B. S.

⁸ evam aneka°, B. S.

⁹ °vesanti, B.; °vissanti, S.

dhimuttā keci paṇitādhimuttā keci devādhimuttā keci manussādhimuttā keci nibbānādhimuttā.

Yam ettha nāṇam hetuso tñānaso¹ anodhiso 'ayam veneyyo ayam na² veneyyo² ayam saggaṅgāmi ayam dugga-tigāmi' ti, idam vuccati sattānam nānādhimuttikata-nāṇam catuttham Tathāgatabalam itī.

5. Te yathādhimuttā ca bhavanti?

Tam tam kammamādānam samādiyanti, te chabbidham kammam samādiyanti: keci lobhavasena, keci dosavasena, keci mohavasena, keci saddhāvasena, keci viriyavasena, keci paññāvasena.

Tam vibhajamānam³ duvidham: saṃsāragāmi⁴ ca⁵ nibbānagāmi⁴ ca.

* Tattha yaṃ lobhavasena dosavasena mohavasena ca¹ kammam karoti, idam kammam kaṇham kaṇhavipākam. Tattha yaṃ saddhāvasena viriyavasena⁵ ca⁶ kammam karoti, idam kammam sukkam sukkavipākam. Tattha yaṃ lobhavasena⁷ dosavasena⁸ mohavasena⁹ saddhāvasena¹⁰ kammam karoti, idam kammam kaṇhasukkam kaṇhasukkvipākam. Tattha yaṃ viriyavasena paññāvasena ca kammam karoti, idam kammam akaṇham asukkam akaṇhasukkvipākam¹¹ kammuttamaṃ kammaseṭṭham kammakkhayaṃ samvattati (Cf. M. I, p. 389 sqq.).

Cattāri kammamādānāni: atthi kammamādānam paccuppannasukham āyatiṃ¹² ca¹³ dukkhavipākam, atthi kammamādānam paccuppannadukham āyatiṃ¹² ca¹³ sukhavipākam, atthi kammamādānam paccuppannadukhaṃ c'eva āyatiṃ¹² ca dukkhavipākam, atthi kammamādānam paccuppannasukhaṃ c'eva āyatiṃ¹² ca sukhavipākam, yaṃ evaṃ jātiyakam kammamādānam.

Imiṇā puggalena akusalakammamādānam upacitam
* avipakkam vipākāya paccupatthitam, na ca bhabbo abhinibbidhāgantun¹⁴ ti.

¹ om. B. S. ² aven°, B. ³ vibhajja°, S.; visajja°, B. B.

⁴ °gāmini, B. B. ⁵ om. B.; B. S. add paññāvasena.

⁶ om. B. Com.; S. puts ca before paññā° ⁷ S. adds ca.

⁸ om. B. B. ⁹ B. S. add ca.

¹⁰ B. S. add viriyavasena ca. ¹¹ S. inserts kammam.

¹² °ti, B. S. ¹³ om. B. S. ¹⁴ °dā°, all MSS. exc. Com.

Tam Bhagavā na ovadati, yathā Devadattam Kokālikam *
Sunakkhattam Licchaviputtam, ye vā pan' aññe pi sattā
micchattaniyatā.

Imesañ ca puggalanam upacitam¹ akusalam na ca tāva
pāripūrigatam, purā pāripūrim gacchati, purā phalam
nibbattayati, purā maggam āvārayati², purā veneyyattam
samatikkamatī ti.

Te Bhagavā asamatte ovadati, yathā Puṇṇaṇ ca gova-
tikam Acelaṇ ca kukkuravatikam.

Imassa ca puggalassa³ akusalakammasamādānam pari- *
pūramānam maggam āvārayissati, purā pāripūrim gacchati,
purā phalam nibbattayati⁴, purā maggam āvārayati, purā
veneyyattam samatikkamatī ti.

Tam Bhagavā asamattam ovadati, yathā āyasmantaṇ
Aṅgulimālam.

Sabbesaṇ mudumaññhādhimattatā⁵.

*

Tattha mudu āneñjābhisamkhārā⁶, majjham avasesaku-
salasamkhārā, adhimattam akusalasamkhārā.

Yam ettha ñānam hetuso ñānaso⁷ anodhiso 'idam diṭṭha-
dhammavedaniyam, idam upapajjavedaniyam, idam aparā-
pariyavedaniyam⁸, idam nirayavedaniyam, idam tiracchā-
navedaniyam, idam pettivisayavedaniyam, idam asuraveda-
niyam, idam devavedaniyam⁹, idam manussavedaniyam¹⁰ ti,
idam vuccati atitānāgatapaccuppannānam kammasamādā-
nānam¹¹ hetuso¹² ñānaso anodhiso¹³ vipākavemattatā-ñā-
nam pañcamam Tathāgatabalam iti.

6. Tathā samādhinnānam kammānam samādhinnānam jhā- *
nānam vimokkhānam samādhinaṇ¹⁴ samāpattinaṇ ayaṇ
saṃkilesa idam vodānam idam vuṭṭhānam, evaṇ saṃkilissati
evaṇ vodāyati evaṇ vuṭṭhāhatī¹⁵ ti ñānam anāvaraṇam.
Tattha kati jhānāni?

¹ upaṭṭhitam, B. ² pavārayati, S.

³ S. adds ca. ⁴ ottiyati, S. ⁵ °mattikā, B.

⁶ ānañjābhi°, B. S. ⁷ om. B. S.

⁸ aparāpariyāya°, S.; aparāpara°, B.

⁹ devesu ve°, S. ¹⁰ °yam (without ti), B.

¹¹ kammānam kammasam°, S. ¹² after ñānaso, B. S.

¹³ om. all MSS. ¹⁴ samādhinnānam, S. ¹⁵ vuṭṭha°, S.

Cattāri jhānāni.

Kati vimokkhā?

- * Ekādasa ca aṭṭha ca satta ca tayo ca dve ca.

Kati samādhi?

Tayo samādhi: savitakko-savicāro-samādhi, avitakko-vicāramatto-samādhi, avitakko-avicāro-samādhi.

Kati samāpattiyo?

Pañca samāpattiyo: saññāsamāpatti, asaññāsamāpatti, nevasaññānāsaññāsamāpatti, vibhūtasamāpatti¹, nirodha-samāpatti.

Tattha katamo saṃkilesa?

- Paṭhamassa² jhānassa² kāmarāgabyāpādā saṃkilesa ye
* ca kukkuṭajhāyī dve paṭhamakā yo vā pana koci hāna-bhāgiyo samādhi, ayaṃ saṃkilesa.

Tattha katamaṃ vodānaṃ?

- Nivaraṇapārisuddhi paṭhamassa jhānassa ye ca kukku-
* tajhāyī dve pacchimakā yo vā pana koci viśesabhāgiyo samādhi, idaṃ vodānaṃ³.

Tattha katamaṃ vuṭṭhānaṃ?

Yaṃ samāpattivuṭṭhānakosallaṃ⁴, idaṃ vuṭṭhānaṃ.

Yaṃ ettha nānaṃ hetuso tṭhānaso⁵ anodhiso, idaṃ vuccati sabbesaṃ jhānavimokkhasamādhisaṃpattinaṃ saṃkilesavodāna-vuṭṭhāna-nānaṃ chaṭṭhaṃ Tathāgatabalaṃ iti.

- * 7. Tass' eva samādhissa tayo dhammā parivārā: indriyāni, balāni, viriyam iti.

Tāni yeva indriyāni viriyavasena balāni bhavanti, adhipateyyaṭṭhena⁶ indriyāni, akampiyaṭṭhena balāni.

Iti tesam mudumajjhādhimattatā⁷: ayaṃ mudindriyo, ayaṃ⁸ majjhindriyo, ayaṃ tikkhindriyo ti.

Tattha Bhagavā tikkhindriyaṃ saṃkhittena ovādena ovadati, majjhindriyaṃ Bhagavā saṃkhitta-vitthārena ovadati, mudindriyaṃ Bhagavā vitthārena ovadati. Tattha Bhagavā tikkhindriyassa mudukaṃ dhammadesanaṃ upa-dissati, majjhindriyassa Bhagavā mudutikkhadhammadesa-

¹ vibhūtasaññāsam°, S. ² pathamajh°, B., S.

³ odānaṃ, S. ⁴ °vuṭṭhānaṃ ko°, S.

⁵ om. B., S. ⁶ ādhi°, B., ⁷ °majjhābhi°, S.

⁸ om. S.

nam¹ upadissati, mudindriyassa Bhagavā tikkham² dham-
madesanam³ upadissati. Tattha³ Bhagavā tikkhindriyassa
samatham upadissati, majjhindriyassa Bhagavā samathavi-
passanam⁴ upadissati, mudindriyassa Bhagavā vipassanam
upadissati. Tattha Bhagavā tikkhindriyassa nissaranam
upadissati, majjhindriyassa Bhagavā⁵ ādinavañ ca nissara-
nañ ca upadissati, mudindriyassa Bhagavā⁶ assādañ ca
ādinavañ ca nissaranañ ca upadissati. Tattha³ Bhagavā
tikkhindriyassa adhipaññāsikkhāya paññāpayati⁷, majjhin-
driyassa Bhagavā adhicittasikkhāya paññāpayati⁷, mudin-
driyassa Bhagavā adhisīlasikkhāya paññāpayati⁷.

Yam ettha ñānam hetuso thānaso⁸ anodhiso 'ayam imam
bhūmibhāvanañ ca gato imāya ca⁸ velāya imāya ca⁸ anu-
sāsaniyā evam-dhātuko cāyam ayañ c'assa āsāyo ayañ ca⁸ anu-
sasāyo⁹ iti, idam vuccati parasattānam parapuggalānam
indriyaparopariyatti¹⁰-vematatā-ñānam sattamam Tathā-
gatabalam iti.

8. Tattha yam anekavihitam pubbenivāsam anussarati,
seyyathidam 'ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo
catasso pi jātiyo pañca pi jātiyo dasa¹¹ pi jātiyo viṣaṃ pi
jātiyo timsaṃ¹² pi jātiyo cattārisaṃ pi jātiyo paññāsaṃ
pi jātiyo jātisataṃ pi¹³ jātisahassaṃ pi jātisatasahassaṃ¹⁴
anekāni¹⁵ pi¹⁵ jātisatāni¹⁵ anekāni pi jātisahassāni anekāni
pi jātisatasahassāni aneke pi¹⁵ samvattakappe aneke pi
vivattakappe aneke pi samvattavivattakappe amutrāsīm¹⁶
evamñāmo evamgotto evamvaṇṇo evamāhāro evam sukha-
dukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra
udapādi, tatrāpāsīm¹⁶ evamñāmo evamgotto evamvaṇṇo
evamāhāro evamsukhadukkhapaṭisaṃvedī evamāyupariyanto,

¹ °tikkham dh°, S. ² tikkha°, B.

³ tassa, B., ⁴ samatham vi°, S.

⁵ om. B., S. ⁶ om. all MSS.

⁷ °passati, B.; paññāya passati, S.

⁸ om. B. ⁹ anussāyo, B.

¹⁰ °pariyatta°, B., S.

¹¹ dasam, B.; dasam, S. ¹² tisam, B.

¹³ B. adds jātiyo. ¹⁴ jātiyo, B.; om. S.

¹⁵ ca, B. ¹⁶ °si, B.

so tato cuto idhūpapanno' ti. Iti¹ sākāraṃ sa-uddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati².

Tattha saggūpagesu ca sattesu manussūpagesu ca³ sattesu apāyūpagesu ca sattesu 'imassa⁴ puggalassa lobhādayo ussannā alobhādayo mandā⁵, imassa puggalassa alobhādayo ussannā lobhādayo mandā, ye ye⁶ vā pana ussannā ye⁷ vā pana mandā, imassa puggalassa imāni indriyāni upacitāni, imassa puggalassa imāni indriyāni anupacitāni⁸, amukāyaṃ⁹ vā kappakoṭiyaṃ kappasatasahassee vā kappasahassee¹⁰ vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā saṃvacchare vā upaḍḍhasaṃvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā pasādena vā' ti, taṃ taṃ bhavaṃ Bhagavā anussaranto asesam jānāti.

9. Tattha yaṃ dibbena cakkhunā visuddhena atikkanta-mānusakena⁹ satte passati cavaṃāne upapajjamaṇe¹⁰ hīne paṇiṭṭe suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti¹¹: ime vata¹² bhonto sattā kāyaduccaritena samannāgatā vaciduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavāḍakā micchādītthikā micchādītthikammasamādanā, te kāyassa bheda parammarāṇā apāyaṃ duggatim vinipātāṃ nirayaṃ upapannaṃ¹³, ime vā pana bhonto sattā kāyasucaritena samannāgatā vaci-mano¹⁴-sucaritena¹⁵ samannāgatā ariyānaṃ anupavāḍakā sammādītthikā sammādītthikammasamādanā, te kāyassa bheda parammarāṇā sugatim saggam¹⁶ lokaṃ upapannaṃ¹⁷.

Tattha saggūpagesu ca sattesu | pe¹⁶ | apāyūpagesu ca sattesu³ iminā puggalena evarūpaṃ kammaṃ amukāyaṃ⁹ kappakoṭiyaṃ upacitaṃ kappasatasahassee vā kappasahassee

¹ om. B. S.

² anussarati, B.

³ om. B.

⁴⁻⁴ missing in B.

⁵ om. B.

⁶ apacitāni, S.

⁷ 'kāya, B.

⁸ kappasatasahassee, B.

⁹ 'mānusakena, B.

¹⁰ uppajj°, S.

¹¹ sappa°, S.

¹² vā pana, S.

¹³ uppannā, S.

¹⁴ vacisucaritena manoso°, B.

¹⁵ sabbam, B.

¹⁶ pa, B.; B. in full.

¹⁷ 'kāya, B.; sammukāyaṃ, S.

vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe
vā samvaccare vā upaḍḍhasamvaccare vā māse vā
pakkhe vā divase vā muhutte vā, iminā pamādena vā¹
pasādena vā ti².

Imāni³ Bhagavato dve ñāṇāni pubbenivāsānussati-ñāṇaṇi
ca dibbacakkhu⁴ ca aṭṭhamam navamam Tathāgataba-
lam iti.

10. Tattha yam sabbaññutā pattā, viditā sabbadhammā⁵,
virajam vitamalam⁶ uppannam⁷ sabbaññutañāṇam, nihato⁸
Māro bodhimūle, idaṃ Bhagavato dasamam balam sabbā-^{*}
savaparikkhaya⁹-ñāṇam⁹.

Dasabalasamannāgatā hi buddhā bhagavanto ti.

Niyutto vicayo¹⁰-hārasampāto.

§ 3. Yutti-hārasampāta.

Tattha katamo yutti-hārasampāto?

*Tasmā rakkhitaṭṭhassa¹¹ sammāsaṃkappagocaro
sammādiṭṭhipurekkhāro¹² natvāna udayabbayaṃ
thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti*
(Cf. p. 47).

Tasmā rakkhitaṭṭhassa¹¹ sammāsaṃkappago-
caro ti rakkhitaṭṭhassa sammāsaṃkappagocaro bhavissati
ti yujjati, sammāsaṃkappagocaro sammādiṭṭhi bhavissati
ti yujjati, sammādiṭṭhipurekkhāro viharanto udayabbayaṃ
paṭivijjhissati ti yujjati, udayabbayaṃ paṭivijjhanto sabbā
duggatiyo jahissati ti yujjati, sabbā duggatiyo jahanto
sabbāni¹³ duggativinipātabhayaṇi samatikkamissati ti yuj-
jati.

Niyutto yutti-hārasampāto.

¹ S. inserts iminā.

² om. S.

³ iminā, B.

⁴ °cakkhuṇ, S.

⁵ sabbā dh°, S.

⁶ vimalam, B.

⁷ upapannam, B.

⁸ nigato, S.

⁹ °parikkhayaṃ, B. S.

¹⁰ vicaya, B. S. Com.

¹¹ rakkhitta°, B.

¹² °purakkhāro, B. S.

¹³ sabbā, S.

§ 4. Padaṭṭhāna-hārasampāta.

Tattha katamo padaṭṭhāno-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti tippaṃ sucaritānaṃ padaṭṭhānaṃ, sammāsaṃkappagocaro ti samathassa padaṭṭhānaṃ, sammādiṭṭhipurekkhāro ti vipassanāya padaṭṭhānaṃ, nātvāna udayabbayan ti dassanabhūmiyā padaṭṭhānaṃ, thīnamiddhābhībhū bhikkhū ti viriyassa padaṭṭhānaṃ, sabbā duggatiyo jahe ti bhāvanāya padaṭṭhānaṃ.

Niyutto padaṭṭhāno¹-hārasampāto.

§ 5. Lakkhaṇa-hārasampāta.

Tattha katamo lakkhaṇo²-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti idaṃ satindriyaṃ, satindriye gahite gahitāni bhavanti pañcindriyāni. Sammādiṭṭhipurekkhāro ti sammādiṭṭhiyā gahitāya gahito bhavati ariyo aṭṭhaṅgiko maggo. Tam kissa hetu? Sammādiṭṭhito³ hi sammāsaṃkappo pabhavati⁴, sammāsaṃkappato sammāvācā pabhavati⁴, sammāvācato sammākammanto pabhavati, sammākammantato⁵ sammā-ājivo pabhavati, sammā-ājivato sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pabhavati, sammāsato sammāsamādhi pabhavati, sammāsamādhito sammāvimutti pabhavati, sammāvimuttito sammāvimuttiñāṇapadassanaṃ pabhavati.

Niyutto lakkhaṇo⁶-hārasampāto.

¹ °na, B.; S.

² °ṇā, S.

³ °ko, B.; °diṭṭhi, S.

⁴ bhavati, S.

⁵ S. adds 'va.

⁶ °ṇa, B.; °ṇā, S.

§ 6. Catubyūha-hārasampāta.

Tattha katamo catubyūho-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti rakkhitaṃ paripāliyatī ti esā nirutti.

Idha Bhagavato ko adhippāyo?

Ye duggatīhi parimuccitukāmā bhavissanti, te dhamma-cārino bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

Kokāliko hi Sāriputta-Moggallānesu thesesu cittaṃ pa-dosayitvā Mahāpadumaniraye upapanno¹, Bhagavā ca sati-
ārakkhena cetasā samannāgato, suttamhi vuttam: satiyā
cittaṃ rakkhitaṃ ti.

Niyutto catubyūho-hārasampāto.

§ 7. Āvatta-hārasampāta.

Tattha katamo āvatto-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsamkappagocaro
ti ayaṃ samatho, sammādiṭṭhipurekkhāro ti vipassanā,
ñātvāna udayabbayan ti dukkhapariññā, thīnamiddhā-
bhībhū bhikkhū ti samudaya-pahānaṃ, sabbā dugga-
tiyo jahe ti ayaṃ nirodho.

Imāni cattāri saccāni.

Niyutto āvatto-hārasampāto.

§ 8. Vibhatti-hārasampāta.

Tattha katamo vibhatti-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Kusalapakkho kusalapakkhena niddisitaḥ², akusala-
pakkho akusalapakkhena niddisitaḥ.

Niyutto vibhatti-hārasampāto.

¹ uppanno, S.; cf. S. I, p. 149 sqq.; A. V, p. 170 sqq.

² nissitaḥ, B.

§ 9. Parivattana-hārasampāta.

Tattha katamo parivattano-hārasampāto?

Tasmā rakkhitacittassa sammāsampaggagocaro ti gāthā.

Samathavipassanāya bhāvitāya¹ nirodho-phalaṃ pariñ-
* nātaṃ, dukkhaṃ-samudayo pahīno, maggo bhāvito paṭi-
pakkhena.

Niyutto parivattano-hārasampāto.

§ 10. Vevacana-hārasampāta.

Tattha katamo vevacano-hārasampāto?

Tasmā rakkhitacittassa sammāsampaggagocaro ti gāthā.

Tasmā rakkhitacittassā ti cittaṃ mano viññānaṃ
manindriyaṃ manāyatanaṃ vijānaṇā vijānitattaṃ² idaṃ
vevacanaṃ, sammāsampaggagocaro ti nekkhamma-
sāṃkappo³ abyāpādasāṃkappo avihimsāsāṃkappo idaṃ ve-
vacanaṃ, sammādiṭṭhipurekkhāro ti sammādiṭṭhi nāma
paññāsatthaṃ⁴ paññākhaggo paññāratanā paññāpajjoto⁵
paññāpatodo⁶ paññāpāsādo⁷ idaṃ vevacanaṃ.

Niyutto vevacano-hārasampāto.

§ 11. Paññatti-hārasampāta.

Tattha katamo paññatti-hārasampāto?

Tasmā rakkhitacittassa sammāsampaggagocaro ti gāthā.

Tasmā rakkhitacittassā ti padaṭṭhānapaññatti sa-
tiyā, sammāsampaggagocaro ti bhāvanāpaññatti sama-
thassa, sammādiṭṭhipurekkhāro nātvāna udaya-
bbayan ti dassanabhūmiyā nikkhepapaññatti⁸, thīna-
middhābhībhū bhikkhū ti samudayassa anavasesapa-
hānapaññatti, sabbaduggatiyo jahe ti bhāvanāpaññatti
maggassa.

Niyutto paññatti-hārasampāto.

¹ sabhā°, S.

² °tatthaṃ, B. B.

³ nekkhama°, B.

⁴ °sattaṃ, S.

⁵ om. S.

⁶ om. B.

⁷ om. B.

⁸ nikkhepaññatti, S.

§ 12. Otaraṇa-hārasampāta.

Tattha katamo otaraṇo-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsamkappagocaro sammādiṭṭhipurekkhāro¹ ti sammādiṭṭhiyā gahitāya gahitāni bhavanti pañcendriyāni. Ayaṃ indriyehi otaraṇā. Tāni yeva indriyāni vijjā, vijjuppādā avijjānirodho, avijjānirodhā samkhāranirodho, samkhāranirodhā viññāṇanirodho. Evaṃ sabbam. Ayaṃ paṭiccasamuppādena otaraṇā. Tāni yeva pañcendriyāni tihi khandhehi saṃgahitāni: sīla-kkhandhena, samādhikkhandhena, paññakkhandhena². Ayaṃ khandhehi otaraṇā. Tāni yeva pañcendriyāni samkhārapariyāpannāni³. Ye samkhārā anāsava no ca bhavaṅgā, te samkhārā dhammadhātusaṃgahitā. Ayaṃ dhātūhi otaraṇā. Sā dhammadhātu dhammāyatana-pariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgam. Ayaṃ āyatanehi otaraṇā.

Niyutto otaraṇo-hārasampāto.

§ 13. Sodhana-hārasampāta.

Tattha katamo sodhana-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Yattha ārambho⁴ suddho, so pañho vissajjito⁵ bhavati. Yattha pana ārambho⁴ na suddho, na tāva⁶ so⁶ pañho vissajjito⁵ bhavati.

Niyutto sodhana-hārasampāto.

§ 14. Adhiṭṭhāna-hārasampāta.

Tattha katamo adhiṭṭhāno-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti ekattatā. Cittaṃ mano viññāṇam, ayaṃ vemattatā. Sammāsamkappagocaro ti ekattatā. Nekkhammasamkappo⁷ abyāpādasamkappo avi-

¹ om. S. ² paññā°, B. ³ paripannāni, S.

⁴ ārabho, B. ⁵ visajjito, B. B., ⁶ bhāvato, B.,

⁷ nekkhama°, B. B.,

himsāsamkappo, ayaṃ vemattatā. Sammādiṭṭhipurekkhāro ti ekattatā. Sammādiṭṭhi nāma yaṃ dukkhe-ñāṇaṃ dukkhasamudaye-ñāṇaṃ dukkhanirodhe-ñāṇaṃ dukkhanirodhagāminiyā¹ - paṭipadāya² - ñāṇaṃ magge - ñāṇaṃ hetumhi³ - ñāṇaṃ hetusamuppannesu-dhammesu-ñāṇaṃ paccaye-ñāṇaṃ paccayasamuppannesu-dhammesu-ñāṇaṃ, yaṃ tattha tattha yathābhūtañāṇadassanaṃ⁴ abhisamayo sampativedho
 * saccāgamaṇaṃ, ayaṃ vemattatā. Nātvāna udayabbayaṃ ti ekattatā. Udayena: avijjāpaccayā samkhārā, samkhārapaccayā viññāṇaṃ. Evaṃ sabbam, samudayo bhavati. Vayena: avijjānirodho, avijjānirodhā... Evaṃ sabbam⁴, nirodho⁴ hoti. Ayaṃ vemattatā. Thīnamiddhābhībhū bhikkhū ti ekattatā. Thīnaṃ nāma yā citassa akamanīyatā, middham nāma⁵ yaṃ⁶ kāyassa⁷ linattam⁷. Ayaṃ vemattatā. Sabbā duggatiyo jahe ti ekattatā. Devamanusse vā upanidhāya apāya⁸ duggati⁸, nibbānaṃ vā upanidhāya sabbā upapattiyo⁹ duggati, ayaṃ vemattatā.

Niyutto adhiṭṭhāno-hārasampāto.

§ 15. Parikkhāra-hārasampāta.

Tattha katamo parikkhāro-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā. Ayaṃ samathavipassanāya parikkhāro.

Niyutto parikkhāro-hārasampāto¹⁰.

§ 16. Samāropana-hārasampāta.

Tattha katamo samāropano-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro sammādiṭṭhipurekkhāro nātvāna udayabbayaṃ thīnamiddhābhībhū bhikkhū sabbā duggatiyo jahe ti (Cf. p. 47).

¹ °gāminipati°, B₁. ² hetusmim, B₁. S.

³ yathābhūtaṃ ñāṇa°, B₁. ⁴ sabbani°, S. ⁵ om. B₁.

⁶ om. B₁. S. ⁷ kāyali°, B₁. ⁸ apāya°, S.

⁹ uppattiyo, S. ¹⁰ sampāto, B₁.

Tasmā rakkhita-cittassā ti tiṇṇaṃ sucaritānaṃ pa-daṭṭhānaṃ. Citte rakkhite taṃ rakkhitaṃ bhavati kāya-kammaṃ vacikammaṃ manokammaṃ. Sammādiṭṭhi-purekkhāro ti sammādiṭṭhiyā bhāvitāya bhāvito bhavati ariyo aṭṭhaṅgiko maggo. Kena kāraṇena? Sammādiṭṭhito hi sammāsaṃkappo pabbhavati, sammāsaṃkappato sammā-vācā pabbhavati, sammāvācato¹ sammākammanto pabbhavati, sammākammantato sammā-ājivo pabbhavati, sammā-ājivato sammāvāyāmo pabbhavati, sammāvāyāmato sammāsaṭi pabbhavati, sammāsaṭito² sammāsamādhī³ pabbhavati⁴, sammāsamādhito sammāvimutti pabbhavati, sammāvimuttito sammāvimuttiñāḍa-dassanaṃ pabbhavati.

Ayaṃ anupādiseso puggalo anupādisesā⁵ ca nibbāna-dhātu.

Niyutto samāropana-hārasampāto.

Tenāha āyasmā Mahākaccāno⁶: —

Soḷasa hārā paṭhamam | disalocanena⁷ diṣā viloketvā⁸
saṃkhippiya añkusena hi | nayehi tihi⁹ niddise¹⁰ suttan ti.

Niyutto hārasampāto.

C.

Nayasamuṭṭhāna.

1. Tattha katamaṃ nayasamuṭṭhānaṃ?

Pubbā¹¹ koṭi¹² na paññāyati avijjāya ca bhavataṇhāya ca.

Tattha avijjānivaranaṃ taṇhāsaṃyojanaṃ.

Avijjānivaranaṃ¹³ sattā avijjāya¹⁴ saṃyutta avijjāpakkhena vicaranti. Te vuccanti diṭṭhacaritā¹⁵ ti¹⁶. Taṇhāsaṃyojanaṃ¹⁷ sattā taṇhāya saṃyutta taṇhāpakkhena¹⁸ vicaranti. Te vuccanti taṇhācaritā ti.

¹ vācāto, B. B.

² om. B.

³ so, B. S.

⁴ kaccāyano, S.

⁵ diṣā, all MSS.; S. adds ca.

⁶ loketvā, B.

⁷ tihi, B. S.

⁸ nidise, B.; niddese, S.

⁹ pubba, B.

¹⁰ nivaranaṃ ya, S.

¹¹ yam, B.

¹² cāriyānā, S.

¹³ pekkhānā, S.

Diṭṭhacaritā ito bahiddhā pabbajitā attakilamathānuyogam¹ anuyuttā viharanti, taṇhācaritā ito bahiddhā pa-
* bbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti.

Tattha kiṃ kāraṇaṃ, yaṃ diṭṭhacaritā ito bahiddhā pabbajitā attakilamathānuyogam¹ anuyuttā viharanti, taṇhācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti?

Ito bahiddhā n'atthi saccavavatthānaṃ, kuto catusacca-pakāsaṇā² samathavipassanā³ kosallaṃ vā upasamasukhapatti vā. Te upasamasukhassa anabhiññā viparītacetā eva āhamsu: — N'atthi sukkena sukhaṃ, dukkheṇa nāma sukhaṃ adhigantabbaṃ⁴, yo kāme paṭisevati so lokaṃ vaḍḍhayati, yo lokaṃ vaḍḍhayati so bahuṃ puññaṃ pasa-vati⁵ ti. Te evaṃsaññi evaṃdiṭṭhi dukkheṇa sukhaṃ patthayamānā kāmesu puññaśaṇṇi attakilamathānuyogam¹ anuyuttā ca viharanti kāmasukhallikānuyogam anuyuttā ca⁶. Te tadabhiññā santā rogaṃ eva vaḍḍhayanti gaṇḍaṃ eva vaḍḍhayanti sallam eva vaḍḍhayanti. Te rogābhittunnā⁷ gaṇḍapaṭipīlitaṃ sallānuviddhā niraya-tiracchāna-
* yoni-petāsuresu ummujjanimujjāni karonto⁸ ugghātanigghātaṃ⁹ paccanubhonto¹⁰ rogagaṇḍasallabhesajjaṃ na vindanti.

Tattha attakilamathānuyogo¹ kāmasukhallikānuyogo ca saṃkilesa, samathavipassanā vodānaṃ. Attakilamathānuyogo¹ kāmasukhallikānuyogo ca roga, samathavipassanā
* roganigghātakabhesajjaṃ¹¹. Attakilamathānuyogo¹ kāmasukhallikānuyogo ca gaṇḍo, samathavipassanā gaṇḍanigghātakabhesajjaṃ¹². Attakilamathānuyogo¹ kāmasukhallikānuyogo ca sallo, samathavipassanā salluddharaṇabhesajjaṃ¹³.

Tattha saṃkilesa dukkhaṃ, tadabbhisāṅgo-taṇhā samudayo, taṇhānirodho dukkhanirodho, samathavipassanā dukkhanirodhagaṃinipatipadā.

¹ attha°, B.

² B. adds vā.

³ °naṃ, B.

⁴ °tabban ti, B. B.

⁵ pasavayati, S.

⁶ B. adds viharanti.

⁷ °tunā, B.

⁸ °tā, B. S.

⁹ °nighā°, all MSS. exc. Com.

¹⁰ °tā, B.

¹¹ °nigghātika°, B. S.; °nighātaka°, B.

¹² gaṇḍabhesajjaṃ, B. S.

¹³ salluddhāraṇa°, B. S.

Imāni cattāri saccāni.

Dukkham pariññeyyam, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha dīṭṭhacaritā rūpaṃ attato¹ upagacchanti . . . vedanaṃ | pe² | saññaṃ . . . saṃkhāre . . . viññānaṃ attato¹ upagacchanti, taṇhācaritā rūpavantaṃ attānaṃ upagacchanti . . . attani vā³ rūpaṃ rūpasmiṃ vā attānaṃ . . . vedanāvantaṃ | pe⁴ | saññāvantaṃ . . . saṃkhāravantaṃ . . . viññānavantaṃ attānaṃ upagacchanti . . . attani vā viññānaṃ viññānasmim⁵ vā attānaṃ. Ayaṃ vuccati visati-
vatthukā sakkāyadīṭṭhi.

Tassā paṭipakkho: lokuttarā sammādiṭṭhi anvāyikā sam-
māsankappo sammāvācā sammākammanto sammū-ājiyo sammāvāyāmo sammāsati sammāsamaḍhi, ayaṃ ariyo aṭṭhaṅgiko maggo. Te tayo khandhā: silakkhandho samā-
dhiikkhandho paññakkhandho⁶, silakkhandho samādhikkhan-
dho ca samatho, paññakkhandho⁶ vipassanā.

Tattha sakkāyo dukkham, sakkāyasamudayo dukkhasam-
udayo, sakkāyanirodho dukkhanirodho, ariyo aṭṭhaṅgiko
maggo dukkhanirodhagāminipaṭipadā⁷.

Imāni cattāri saccāni.

Dukkham pariññeyyam⁸, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha ye rūpaṃ attato¹ upagacchanti . . . vedanaṃ | pe² | saññaṃ . . . saṃkhāre . . . viññānaṃ attato¹ upagacchanti, ime vuccanti ucchedavādino ti. Ye rūpavantaṃ
attānaṃ upagacchanti attani vā rūpaṃ rūpasmiṃ⁹ vā attā-
naṃ . . . ye¹⁰ vedanāvantaṃ | pe¹¹ | ye¹² saññāvantaṃ . . .
ye¹⁰ saṃkhāravantaṃ . . .¹³ ye¹⁰ viññānavantaṃ attānaṃ
upagacchanti attani vā viññānaṃ viññānasmim⁵ vā attānaṃ,
ime vuccanti sassatavādino ti.

Tattha uccheda-sassatavādā ubbo antā¹⁴, ayaṃ saṃsāra-
pavatti.

¹ atthato, B₁. ² pa, B. B₁. ³ om. B₁.

⁴ pa, B. ⁵ °smi, B. B₁. ⁶ paññā°, B.

⁷ °gaminī pa°, B₁. ⁸ vipari°, B. ⁹ °smi, B₁.

¹⁰ om. B₁. S. ¹¹ pa, B.; om. B₁. ¹² om. S.

¹³ pe, S. ¹⁴ anto, B₁.

Tassā¹ paṭipakkho: majjhimā paṭipadā ariyo aṭṭhaṅgiko maggo, ayaṃ samsāranivatti².

Tattha pavatti dukkham, tadabhisāṅgo-taṇhā samudayo³, taṇhānirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā.

Imāni cattāri saccāni.

Dukkham pariññeyyaṃ, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha uccheda-sassatam samāsato vīsativatthukā sakkā-

* yadiṭṭhi, vitthārato dvāsatti diṭṭhigatāni.

* Tesam paṭipakkho: tecattālisa⁴ bodhipakkhiyā dhammā, aṭṭha vimokkhā, dasa kasiṇāyatanāni.

* Dvāsatti diṭṭhigatāni mohajālam anādi anidhanappāvat-
tam⁵. Tecattālisa⁶ bodhipakkhiyā dhammā nāṇavajiram⁷
mohajālapadālanam.

Tattha moho avijjājalam bhavataphā.

Tena vuccati: pubbā koṭi na paññāyati avijjāya⁸ bhava-
taṇhāya cā ti.

* 2. Tattha diṭṭhicarito asmim sāsane pabbajito sallekhā-
nusantatavutti⁹ bhavati sallekhe tibbagāravo, taṇhācarito
asmim¹⁰ sāsane pabbajito sikkhānusantatavutti bhavati
sikkhāya tibbagāravo, diṭṭhicarito sammattaniyāmaṃ¹¹
okkamanto dhammānusārī bhavati, taṇhācarito sammatta-
niyāmaṃ¹² okkamanto saddhānusārī¹³ bhavati, diṭṭhicarito
sukkhāya paṭipadāya dandhābhiññāya¹⁴ khippābhiññāya ca
niyyāti, taṇhācarito dukkhāya¹⁵ paṭipadāya dandhābhiññā-
ya¹⁴ khippābhiññāya ca¹⁶ niyyāti (Cf. p. 7).

Tattha kim kāraṇam, yaṃ taṇhācarito dukkhāya paṭipa-
dāya dandhābhiññāya¹⁴ khippābhiññāya ca niyyāti?

Tassa hi kāmā aparicattā¹⁷ bhavanti.

¹ tassa, B. S. ² sārani°, B.

³ dukkhasamudayo, B.

⁴ °cattālisa, B.; °tālisaṃ, S. ⁵ navapavattam, B.

⁶ °tālisaṃ, B. S. ⁷ °vacīraṃ, B.

⁸ S. adds ca. ⁹ samlekkhānusantati°, B. Com.

¹⁰ asmi, B. ¹¹ samata°, B. ¹² samata°, B.

¹³ saddā°, B. ¹⁴ dandā°, B. ¹⁵ dukkhā, S.

¹⁶ om. B. ¹⁷ °mattā, S.

So kāmehi viveciyamāno dukkhena paṭinissarati dandhañ ca¹ dhammaṃ ājānāti².

Yo paṇāyaṃ dīṭṭhacarito³, ayaṃ ādito yeva kāmehi anatthiko bhavati. So tato viveciyamāno khippaṇ ca paṭinissarati⁴ khippaṇ ca dhammaṃ ājānāti².

Dukkhā⁵ pi⁶ paṭipadā duvidhā: dandhābhiññā ca khippābhiññā ca. Sukhā pi paṭipadā duvidhā: dandhābhiññā ca khippābhiññā ca. Sattā pi duvidhā: mudindriyā pi tikkhindriyā pi. Ye mudindriyā, te dandhañ⁷ ca paṭinissaranti dandhañ ca dhammaṃ ājānanti². Ye tikkhindriyā, te khippaṇ ca paṭinissaranti khippaṇ ca dhammaṃ ājānanti².

Imā catasso paṭipadā.

Ye hi⁸ keci niyyimsu⁹ vā¹⁰ niyyanti vā niyyissanti¹¹ vā, te imāhi eva catūhi paṭipadāhi. Evaṃ ariyā catukka-^{*} maggaṃ¹² paññāpenti abudhajanasevitāya bālakanatāya rattavāsiniyā¹³ nandiyā bhavatanhāya āvattanatthaṃ¹⁴.

Ayaṃ vuccati nandiyāvattassa nayassa bhūmī ti. ^{*}

Tenāha: —

Taṇhañ ca avijjaṃ¹⁵ pi ca | samathenā ti.

3. Veyyakaraṇesu hi ye | kusalākusalā ti.

Te duvidhena upaparikkhitabbā: lokavattānusārī¹⁶ ca ^{*} lokavivattānusārī¹⁰ ca¹⁰. Vattāṃ nāma saṃsāro, vivattāṃ nibbānaṃ.

a) Kammaṃ¹⁷ kilesā¹⁷ hetu saṃsāraṣsa.

Tattha kammaṃ cetanā cetasikaṇ ca niddisitabbam.

Taṃ kathaṃ datṭhabbam?

Upacaye.

Sabbe pi kilesā catūhi vipallāsehi niddisitabbā.

Te kattha datṭhabbā?

Dasavattthuke kilesapuñje¹⁸.

¹ 'va, S. ² ajā⁹ S. ³ S. adds ca.

⁴ paṇissarati, S. ⁵ dukkha, B₁. S. ⁶ om. B₁.

⁷ dandha, S., and omits ca. ⁸ hi pi, S.

⁹ niyyāsu, S.; niyamsu, B₁. ¹⁰ om. S.

¹¹ niyyissanti, B. S. ¹² catumaggam, B₁.

¹³ rattī, B₁. ¹⁴ av⁹, B.; atṭhānavattanatthaṃ, B₁.

¹⁵ 'jjañ (without pi), B₁. S. ¹⁶ 'ri, B.; 'vattānusārī, B₁.

¹⁷ kamma⁹, B. S.; 'so, B₁. ¹⁸ 'puñjake, B₁; 'buijake, S.

Katamāni dasa vatthūni¹?

Cattāro āhārā, cattāro vipallāsā, cattāri upādānāni, cattāro yogā, cattāro gandhā, cattāro āsavā, cattāro oghā. cattāro sallā, catasso viññāṇaṭṭhitiyo², cattāri agatigamanāni.

Paṭhame āhāre paṭhamo vipallāso, dutiye āhāre dutiyo vipallāso, tatiye āhāre tatiyo vipallāso, catutthe āhāre catuttho vipallāso. Paṭhame vipallāse paṭhamam upādānam, dutiye vipallāse dutiyam upādānam, tatiye vipallāse tatiyam upādānam, catutthe vipallāse catuttham upādānam. Paṭhame upādāne paṭhamo yogo, dutiye upādāne dutiyo yogo, tatiye upādāne tatiyo yogo, catutthe upādāne catuttho yogo. Paṭhame yoge paṭhamo gandho, dutiye yoge dutiyo gandho, tatiye yoge tatiyo gandho, catutthe yoge catuttho gandho. Paṭhame gandhe paṭhamo āsavo, dutiye gandhe dutiyo āsavo, tatiye gandhe tatiyo āsavo, catutthe gandhe catuttho āsavo. Paṭhame āsave paṭhamo ogho, dutiye āsave dutiyo ogho, tatiye āsave tatiyo ogho, catutthe āsave catuttho ogho. Paṭhame oghe paṭhamo sallo, dutiye oghe dutiyo sallo, tatiye oghe tatiyo sallo, catutthe oghe catuttho sallo. Paṭhame salle paṭhamā viññāṇaṭṭhiti, dutiye salle dutiyā viññāṇaṭṭhiti, tatiye salle tatiyā viññāṇaṭṭhiti, catutthe salle catutthā³ viññāṇaṭṭhiti. Paṭhamāyam viññāṇaṭṭhitiyam paṭhamam agatigamanam, dutiyāyam viññāṇaṭṭhitiyam dutiyam agatigamanam, tatiyāyam viññāṇaṭṭhitiyam tatiyam agatigamanam, catutthāyam⁴ viññāṇaṭṭhitiyam catuttham agatigamanam.

* Tatha yo ca kabalikāro⁵-āhāro yo ca phasso-āhāro, ime taṇhācaritassa puggalassa upakkilesā, yo ca manosañcetanāhāro yo ca viññāṇāhāro, ime diṭṭhicaritassa puggalassa upakkilesā.

Tatha yo ca asubhesu santivipallāso⁶ yo ca dukkhesu khantivipallāso, ime taṇhācaritassa puggalassa upakkilesā, yo ca anicce niccan ti vipallāso yo ca anattani attā⁷ ti vipallāso, ime diṭṭhicaritassa puggalassa upakkilesā.

¹ vatthukāni, S.

² °diṭṭhiyo, B.

³ catutthi, B.; catuttho, B.

⁴ catutthiyam, B.

⁵ kabalimkāro, S.

⁶ bhanti°, S.

⁷ attani, S.

Tattha yaṇ ca kāmupādānaṃ yaṇ ca bhavupādānaṃ, ime taṇhācaritassa puggalassa upakkilesā, yaṇ ca diṭṭhupādānaṃ yaṇ ca attavādupādānaṃ, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmāyogo yo ca bhavāyogo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhiyogo yo ca avijjāyogo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca abhijjhā¹-kāyagandho yo ca byāpado-kāyagandho, ime taṇhācaritassa puggalassa upakkilesā, yo ca parāmāsakāyagandho yo ca idaṃ-saccābhinivesakāyagandho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmāsavo yo ca bhavāsavo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhāsavo yo ca avijjāsavo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca² kāmogho yo ca bhavogho, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhogho yo³ ca avijjogho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca rūgasallo yo ca dosasallo, ime taṇhācaritassa puggalassa upakkilesā, yo ca mānasallo yo ca mohasallo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yā ca rūpūpagā viññāṇaṭṭhiti yā ca vedanūpagā viññāṇaṭṭhiti, ime taṇhācaritassa puggalassa upakkilesā, yā ca sañnūpagā viññāṇaṭṭhiti yā ca saṃkhārūpagā viññāṇaṭṭhiti, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yaṇ ca chandā agatigamaṇaṃ yaṇ ca dosā agatigamaṇaṃ, ime taṇhācaritassa puggalassa upakkilesā, yaṇ ca bhayā agatigamaṇaṃ yaṇ ca mohā agatigamaṇaṃ, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha kabalīkāre⁴ āhāre asubhesu santivipallāso⁵, phasse āhāre dukkhesu khantivipallāso, viññāṇe āhāre anicce niccan ti vipallāso, manosañcetanāya āhāre anattani attā ti vipallāso.

Paṭhame vipallāse ṭhito⁶ kāme⁷ upādiyati, idaṃ vuccati kāmupādānaṃ, dutiye vipallāse ṭhito anāgataṃ bhavaṃ⁸

¹ avijjā, S. ² om. B.₁. ³ om. S.

⁴ kabalīmkāre, S. ⁵ bhanti^o, S.

⁶ dhito, B.₁ always.

⁷ nāme, S.

⁸ sabhava, B.₁.

upādiyati, idaṃ vuccati bhavupādānaṃ, tatiye vipallāse
 t̥hito saṃsārābhinandinim¹ dīṭṭhim² upādiyati, idaṃ vuccati
 dīṭṭhupādānaṃ, catutthe vipallāse t̥hito attānaṃ kappiya³
 upādiyati, idaṃ vuccati attavādupādānaṃ⁴.

Kāmupādānena kāmehi saṃyujjati, ayaṃ vuccati kāma-
 yogo, bhavupādānena bhavehi saṃyujjati, ayaṃ vuccati
 bhavayogo, dīṭṭhupādānena pāpikāya dīṭṭhiyā saṃyujjati,
 ayaṃ vuccati dīṭṭhiyogo, attavādupādānena⁴ avijjāya saṃ-
 yujjati, ayaṃ vuccati avijjāyogo.

Pathame yoge t̥hito abhijjhāya kāyaṃ gandhati, ayaṃ
 vuccati abhijjhākāyagandho, dutiye yoge t̥hito byāpādēna
 kāyaṃ gandhati, ayaṃ vuccati byāpādakāyagandho, tatiye
 yoge t̥hito parāmasēna kāyaṃ gandhati, ayaṃ vuccati pa-
 rāmasakāyagandho, catutthe yoge t̥hito idaṃ-saccābhini-
 vesēna kāyaṃ gandhati, ayaṃ vuccati idaṃ-saccābhini-
 vesakāyagandho.

Tassa evaṃ gandhitā kilesā āsavanti.

Kuto⁵ ca vuccati āsavanti ti?⁶

* Anusayato⁶ vā pariyutthānato vā.

Tattha abhijjhākāyagandhena kāmāsavo, byāpādakāya-
 gandhena bhavāsavo, parāmasakāyagandhena dīṭṭhāsavo,
 idaṃ-saccābhinivesakāyagandhena avijjāsavo.

Tassa ime cattāro āsavā vepullam gatā oghā bhavanti.
 Iti āsavavepullā oghavepullam.

Tattha kāmāsavēna kāmogho, bhavāsavēna bhavogho,
 dīṭṭhāsavēna dīṭṭhogho, avijjāsavēna avijjogho.

Tassa ime cattāro oghā anusayasahagatā⁶ ajjhāsayaṃ anu-
 pavitthā⁷ hadayaṃ āhacca tiṭṭhanti, tena vuccanti sallā iti.

Tattha kāmoghena rāgasallo, bhavoghena dosasallo,
 dīṭṭhoghena mānasallo, avijjoghena mohasallo.

Tassa imehi catūhi sallehi pariyādinnaṃ viññānaṃ ca-
 tūsu dhammesu saṇṭhahati: rūpe, vedanāya, saññāya, saṃ-
 khāresu.

* Tattha rāgasallēna nandūpasecanēna⁸ viññānēna rūpū-

¹ °ni, S.; °nandati, B₁. ² dīṭṭhi, S.

³ kappayati, B₁. S.

⁴ attha°, B₁.

⁵⁻⁵ missing in B₁.

⁶ anussaya°, B₁.

⁷ anusappavitthā, S.

⁸ °passecanēna, B₁, always.

pagā¹ viññāṇaṭṭhiti, dosasallena nandūpasecanena viññāṇena² vedanūpagā viññāṇaṭṭhiti³, mānasallena nandūpasecanena viññāṇena saññūpagā⁴ viññāṇaṭṭhiti⁵, mohasallena nandūpasecanena viññāṇena saṃkhārūpagā viññāṇaṭṭhiti.

Tassa imāhi catūhi viññāṇaṭṭhitihi upatthaddham viññāṇaṃ catūhi dhammehi agatim⁶ gacchati: chandā, dosā, bhayā, mohā.

Tattha rāgena chandā⁷ agatim⁸ gacchati, dosena dosā agatim gacchati, bhayena bhayā agatim gacchati, mohena mohā agatim gacchati.

Iti kho taṃ ca kammaṃ ime ca kilesā. Esa hetu saṃsāraṣsa.

Evam sabbe⁹ kilesā¹⁰ catūhi vipallāsehi niddisitaḥ¹¹.

b) Tattha imā catasso disā: kabalīkāro¹²-āhāro asubhe * subhan ti vipallāso kāmupādānaṃ kāmāyogo abhiijjhākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti paṭhamā disā, phasso-āhāro dukkhe sukhan ti vipallāso bhavupādānaṃ bhavāyogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāṇaṭṭhiti dosā agatigamanan ti dutiyā disā, viññāṇāhāro anicce niccan ti vipallāso dīṭṭhupādānaṃ dīṭṭhiyogo parāmāsakāyagandho dīṭṭhāsavo dīṭṭhogho mānasallo saññūpagā viññāṇaṭṭhiti bhayā agatigamanan ti tatiyā disā, manosañcetanāhāro anattani¹³ attā ti vipallāso attavādūpādānaṃ¹⁴ avijjāyogo idaṃ-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāṇaṭṭhiti mohā agatigamanan ti catutthā¹⁵ disā¹⁶.

Tattha yo ca kabalīkāro¹⁷-āhāro yo ca asubhe subhan ti vipallāso kāmupādānaṃ kāmāyogo abhiijjhākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime rāgacaritassa puggalassa upakkilesā.

¹⁻¹ missing in S. ² dīṭṭhi, S. ³ om. S. ⁴ °ti, S.

⁵ chandāgati, S., and similarly in the correspondent words.

⁶ sabba°, B. ⁷ nidissi°, B. ⁸ kabalīkāro, S.

⁹ anattā ti, B. ¹⁰ attā°, B.

¹¹ catuttha°, B. S.; catutthi d°, B.

Tattha yo ca phasso¹-āhāro² yo ca dukkhesu khanti-vipallāso bhavupādānam bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññānatthiti dosā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānam.

Ime dosacaritassa puggalassa upakkilesā.

Tattha yo ca viññānāhāro² yo ca anicce niccan ti vipallāso ditthupādānam ditthiyogo parāmāsakāyagandho ditthāsavo ditthogho mānasallo saññūpagā viññānatthiti bhayā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānam.

Ime ditthicaritassa mandassa upakkilesā.

Tattha yo ca manosañcetanāhāro yo ca anattani attā ti vipallāso attavādupādānam avijjāyogo idaṃ-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññānatthiti mohā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānam.

Ime ditthicaritassa udattassa³ upakkilesā.

Tattha yo ca kabalikāro-āhāro⁴ yo ca phasso-āhāro, ime appanibhita vimokkhamukhena pariññānaṃ gacchanti, viññānāhāro suññatāya, manosañcetanāhāro animittena.

Tattha yo ca asubhe subhan ti vipallāso yo ca dukkhe suhan ti vipallāso, ime appanibhita vimokkhamukhena pahānaṃ abbhataṃ⁵ gacchanti, anicce niccan ti vipallāso suññatāya, anattani attā⁶ ti vipallāso animittena.

Tattha⁷ kāmupādānañ⁷ ca³ bhavupādānañ ca appanibhita vimokkhamukhena pahānaṃ gacchanti, ditthupādānaṃ suññatāya, attavādupādānaṃ animittena.

Tattha⁷ kāmāyogo⁷ ca bhavayogo ca appanibhita vimokkhamukhena pahānaṃ gacchanti, ditthiyogo suññatāya, avijjāyogo animittena.

Tattha abhiññāyagandho⁸ ca byāpādakāyagandho ca appanibhita vimokkhamukhena pahānaṃ gacchanti,

¹ phassāho, B.

² vipassanā, S.

³ om. S.

⁴ hāro, B.; S. has kabalimkārahāro.

⁵ abbhataṃ, B.

⁶ attanā, S.

⁷ attakā, S.

⁸ avijjāya kāya, S.

parāmāsakāyagandho suññatāya, idaṃ-saccābhinivesakāya-gandho animittena.

Tattha kāmāsavo ca bhavāsavo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhāsavo suññatāya, avijjāsavo animittena.

Tattha kāmogho ca bhavogho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhogho suññatāya, avijjogho animittena.

Tattha rāgasallo ca dosasallo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, mānasallo suññatāya, mohasallo animittena.

Tattha rūpūpagā ca¹ viññāṇatṭhiti vedanūpagā ca viññāṇatṭhiti appaṇihitena vimokkhamukhena pariññāṃ gacchanti, sañnūpagā suññatāya, saṃkhārūpagā animittena.

Tattha chandā ca agatigamanāṃ dosā ca agatigamanāṃ appaṇihitenā vimokkhamukhena pahānaṃ gacchanti, bhayā agatigamanāṃ suññatāya, mohā agatigamanāṃ animittena vimokkhamukhena pahānaṃ gacchanti².

c) Iti sabbe lokavattānusārino dhammā niyyanti te- *
lokā tihi vimokkhamukhehi³. Tatridaṃ niyyānaṃ: catasso
paṭipadā, cattāro satipaṭṭhānā, cattāri jhānāni, cattāro vihārā, *
cattāro sammappadhānā⁴, cattāro acchariyā abbhutadhammā,
cattāri adhiṭṭhānāni, catasso samādhibhāvanā, cattāro su-
khabhāgiyā dhammā, catasso appamāṇā.

Paṭhamā paṭipadā paṭhamam satipaṭṭhānam, dutiyā
paṭipadā dutiyam satipaṭṭhānam, tatiyā paṭipadā tatiyam
satipaṭṭhānam, catutthā⁵ paṭipadā catuttham satipaṭṭhānam.
Paṭhamam satipaṭṭhānam paṭhamam jhānam, dutiyam satipa-
ṭṭhānam dutiyam jhānam, tatiyam satipaṭṭhānam tatiyam
jhānam, catuttham satipaṭṭhānam catuttham jhānam. Pa-
ṭhamam jhānam paṭhamo vihāro, dutiyam jhānam dutiyo
vihāro, tatiyam jhānam tatiyo vihāro, catuttham jhānam
catuttho vihāro. Paṭhamo vihāro paṭhamam sammappa-
dhānam¹, dutiyo vihāro² dutiyam sammappadhānam³, tatiyo
vihāro tatiyam sammappadhānam⁴, catuttho vihāro catut-

¹ om. S.

² gacchati, B.

³ B, adds ti.

⁴ °paṭṭhānā, B., and so always written with, tṭh.

⁵ catutthi, B.

⁶ om. B. S.

tham sammappadhānam. Paṭhamam sammappadhānam paṭhamo acchariyo abbhuto dhammo, dutiyam sammappadhānam¹ dutiyo acchariyo¹ abbhuto¹ dhammo¹, tatiyam sammappadhānam¹ tatiyo acchariyo¹ abbhuto¹ dhammo¹, catuttham sammappadhānam catuttho acchariyo abbhuto dhammo. Paṭhamo acchariyo abbhuto dhammo paṭhamam adhiṭṭhānam, dutiyo acchariyo abbhuto dhammo dutiyam adhiṭṭhānam, tatiyo acchariyo abbhuto dhammo tatiyam adhiṭṭhānam, catuttho acchariyo abbhuto dhammo catuttham adhiṭṭhānam. Paṭhamam adhiṭṭhānam paṭhamā samādhībhāvanā, dutiyam adhiṭṭhānam dutiyā samādhībhāvanā, tatiyam adhiṭṭhānam tatiyā samādhībhāvanā, catuttham adhiṭṭhānam catutthā² samādhībhāvanā. Paṭhamā samādhībhāvanā paṭhamo sukhabhāgiyo dhammo, dutiyā samādhībhāvanā dutiyo sukhabhāgiyo dhammo, tatiyā samādhībhāvanā tatiyo sukhabhāgiyo dhammo, catutthā² samādhībhāvanā catuttho sukhabhāgiyo dhammo. Paṭhamo sukhabhāgiyo dhammo paṭhamam appamānam, dutiyo sukhabhāgiyo dhammo dutiyam appamānam, tatiyo sukhabhāgiyo dhammo tatiyam appamānam, catuttho sukhabhāgiyo dhammo catuttham appamānam.

Paṭhamā paṭipadā bhāvitā bahulikāṭā paṭhamam satipaṭṭhānam paripūreti, dutiyā paṭipadā bhāvitā bahulikāṭā dutiyam satipaṭṭhānam paripūreti, tatiyā paṭipadā bhāvitā bahulikāṭā tatiyam satipaṭṭhānam paripūreti, catutthā² paṭipadā bhāvitā bahulikāṭā catuttham satipaṭṭhānam paripūreti. Paṭhamo satipaṭṭhāno bhāvito bahulikato paṭhamam³ jhānam³ paripūreti, dutiyo satipaṭṭhāno bhāvito bahulikato dutiyam jhānam paripūreti, tatiyo satipaṭṭhāno bhāvito bahulikato tatiyam jhānam paripūreti, catuttho satipaṭṭhāno bhāvito bahulikato catuttham jhānam paripūreti. Paṭhamam jhānam bhāvitam bahulikataṃ paṭhamam vihāram paripūreti, dutiyam jhānam bhāvitam bahulikataṃ dutiyam vihāram paripūreti, tatiyam jhānam bhāvitam bahulikataṃ tatiyam vihāram paripūreti, catuttham jhānam bhāvitam bahuli-

¹ om. B. S.² catutthi, B.³ paṭhamajjh°, S., and so in every similar case.

katam catuttham vihāraṃ paripūreti. Paṭhamo vihāro bhāvito bahulikato anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādaṃ paripūreti, dutiyo vihāro bhāvito bahulikato uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppannānaṃ kusalānaṃ dhammānaṃ uppādaṃ paripūreti, catuttho vihāro bhāvito bahulikato uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiṃ¹ asamosaṃ² bhiyyobhāvaṃ paripūreti. Paṭhamam sammappadhānaṃ bhāvitam bahulikataṃ mānapahānaṃ paripūreti, dutiyam sammappadhānaṃ bhāvitam bahulikataṃ ālayasamugghataṃ paripūreti, tatiyam sammappadhānaṃ bhāvitam bahulikataṃ avijjāpahānaṃ paripūreti, catuttham sammappadhānaṃ bhāvitam bahulikataṃ bhavūpasamaṃ paripūreti. Mānapahānaṃ bhāvitam bahulikataṃ saccādhittānaṃ paripūreti, ālayasamugghāto bhāvito bahulikato cāgādhittānaṃ paripūreti, avijjāpahānaṃ bhāvitam bahulikataṃ paññādhittānaṃ paripūreti, bhavūpasamo bhāvito bahulikato upasamādhittānaṃ paripūreti. Saccādhittānaṃ bhāvitam bahulikataṃ chandasamādhim paripūreti, cāgādhittānaṃ bhāvitam bahulikataṃ viriyasamādhim paripūreti, paññādhittānaṃ bhāvitam bahulikataṃ cittasamādhim paripūreti, upasamādhittānaṃ bhāvitam bahulikataṃ vimamsāsamādhim³ paripūreti. Chandasamādhī bhāvito bahulikato indriyasamvaraṃ paripūreti, viriyasamādhī bhāvito bahulikato tapaṃ paripūreti, cittasamādhī bhāvito bahulikato buddhim paripūreti, vimamsāsamādhī bhāvito bahulikato sabbupadhipatiṇissaggaṃ⁴ paripūreti. Indriyasamvaro bhāvito bahulikato mettaṃ paripūreti, tapo bhāvito bahulikato karuṇaṃ paripūreti, buddhi bhāvitā bahulikataṃ muditaṃ paripūreti, sabbupadhipatiṇissaggaṃ⁵ bhāvito bahulikato upekkhaṃ paripūreti.

Tattha imā catasso diṣā: paṭhamā paṭipadā paṭhamo * satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo accharīyo abbhūto dhammo saccādhittānaṃ chandasamādhī indriyasamvaro mettā iti

¹ ṭhiti, S.; iti, B.² asamosaṃ, B. B.³ vimamsādhīpati, B.⁴ nisaggaṃ, B.⁵ nisagga B.

paṭhamā disā, dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhi tapo karuṇā iti dutiyā disā, tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhi buddhi muditā iti tatiyā disā, catutthā¹ paṭipadā catuttho satipaṭṭhāno catutthaṃ jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānaṃ vimamsāsamādhi sabbupadhipaṭinissaggo² upekkhā³ iti catutthā⁴ disā.

* Tattha paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhiṭṭhānaṃ⁵ chandasamādhi indriyasamvaro mettā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ rāgacaritassa puggalassa bhesajjaṃ.

Dutiya paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhi tapo⁶ karuṇā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ dosacaritassa puggalassa bhesajjaṃ.

Tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhi buddhi muditā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ diṭṭhicaritassa⁷ mandassa bhesajjaṃ.

Catutthā¹ paṭipadā catuttho satipaṭṭhāno catutthaṃ jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānaṃ vimamsāsamādhi sabbupadhipaṭinissaggo⁸ upekkhā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

¹ catutthi, B. S. ² °nisaggo, B. ³ upekkhā, B.

⁴ catutthi, B. S.; °tthi, B. ⁵ samādhiṭṭhānaṃ, S.

⁶ B. S. insert kammaṃ. ⁷ B. S. add puggalassa.

⁸ °paṭipadānisaggo, B.

Idaṃ diṭṭhicaritassa udattassa bhesajjaṃ.

Tattha dukkhā¹ ca paṭipadā dandhābhiññā dukkhā ca *
paṭipadā khippābhiññā appanīhitam vimokkhamukham, su-
khā² paṭipadā² dandhābhiññā suññatavimokkhamukham³,
sukhā² paṭipadā² khippābhiññā animittam⁴ vimokkha-
mukham⁴.

Tattha kāye kāyānupassitā⁵ satipaṭṭhānam⁶ ca⁷ veda-
nāsu vedānānupassitā⁸ satipaṭṭhānaṃ ca appanīhitam vimo-
kkhamukham, citte cittaṇupassitā suññatavimokkhamu-
kham⁹, dhammesu dhammānupassitā animittam⁴ vimokkha-
mukham⁴.

Tattha paṭhamā¹⁰ ca¹⁰ jhānam¹⁰ dutiyaṃ ca jhānam
appanīhitam vimokkhamukham, tatiyaṃ jhānam suññatā,
catuttham jhānam animittam vimokkhamukham.

Tattha paṭhamo ca vihāro dutiyo ca vihāro appanīhitam
vimokkhamukham, tatiyo vihāro suññatā, catuttho vihāro
animittam vimokkhamukham.

Tattha paṭhamā¹¹ ca sammappadhānam dutiyaṃ ca
sammappadhānam appanīhitam vimokkhamukham, tatiyaṃ
sammappadhānam suññatā, catuttham sammappadhānam
animittam vimokkhamukham.

Tattha mānapahānaṃ ca ālayasamugghāto ca¹² appa-
nihitam vimokkhamukham, avijjāpahānam suññatā, bhavūpa-
samo animittam vimokkhamukham.

Tattha saccādhīṭṭhānaṃ ca cāgādhīṭṭhānaṃ ca appanihi-
tam vimokkhamukham, paññādhīṭṭhānam suññatā, upasa-
mādhīṭṭhānam animittam vimokkhamukham.

Tattha chandasamādhī ca¹³ viriyasamādhī ca appanihi-
tam vimokkhamukham, cittasamādhī suññatā, vimāṃsāsam-
ādhī animittam vimokkhamukham.

Tattha indriyaṃ saṃvaro ca tapo ca appanīhitam
vimokkhamukham, buddhi suññatā, sabbupadhipatiṇissaggo¹²
animittam vimokkhamukham.

¹ dukkhā¹, S.

² sukha², S.

³ °mukkhā, S.

⁴ °ttavi⁴, B.

⁵ °passanā, B.; °passi viharatā, S.

⁶ °ppadhānam, S.

⁷ om. B.; S.

⁸ °passinā B.

⁹ suññatā⁹, B.; S.

¹⁰ °pathamajhānam, B.

¹¹ om. S.

¹² °dhinisaggā, B.

Tattha mettā ca karuṇā ca appanīhitam vimokkhamukham, muditā suññatā, upekkhā¹ animittam vimokkhamukham.

* d) Tesam vikkīlitam:

Cattāro āhārā, tesam paṭipakkho catasso paṭipadā. Cattāro vipallāsā, tesam paṭipakkho cattāro satipaṭṭhānā. Cattāri upādānāni, tesam paṭipakkho cattāri jhānāni. Cattāro yogā, tesam paṭipakkho cattāro viharā. Cattāro gandhā, tesam paṭipakkho cattāro sammappadhānā. Cattāro āsavā, tesam paṭipakkho cattāro acchariyā abbhutā dhammā. Cattāro oghā, tesam paṭipakkho cattāri adhiṭṭhānāni. Cattāro sallā, tesam paṭipakkho catasso samādhībhāvanā. Catasso² viññānaṭṭhitiyo, tāsam paṭipakkho cattāro sukhabhāgiyā dhammā. Cattāri agatigamanāni, tesam paṭipakkho catasso appamāṇā.

Sihā: buddhā paccekabuddhā sāvakā ca hatarāgadosamohā³.

* Tesam vikkīlitam⁴ bhāvanā sacchikiriyā byantikiriyā ca. Vikkīlitam indriyādhiṭṭhānam, vikkīlitam vipariyāsānādhiṭṭhānañ⁵ ca. Indriyāni saddhammagocaro vipariyāsā kilesagocaro.

Ayam vuccati sihavikkīlitassa ca⁶ nayassa⁶ disālocanassa ca⁶ nayassa bhūmi ti.

Tenāha: —

Yo neti vipallāsehi⁷ | kilese⁸ . . .

Veyyākaraṇesu hi ye | kusalākusalā⁹ ti ca.

* 4. Tattha ye dukkhāya paṭipadāya¹⁰ dandhābhiññāya khippābhiññāya⁶ ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tesam catunnam puggalānam ayam samkilesa: cattāro āhārā cattāro vipallāsā cattāri upādānāni cattāro yogā cattāro gandhā cattāro āsavā cattāro oghā cattāro sallā catasso viññānaṭṭhitiyo cattāri agatigamanāni ti.

¹ upekkhā, S. ² cattāro, B. ³ gata°, S. ⁴ °tā, B.

⁵ vipariyāsana°, B.; vipariyāsam nadhiṭṭhānañ, S.

⁶ om. S. ⁷ °se ti, B. ⁸ samkilesehi, B. S.; om. B.; S. adds ca. ⁹ kusalā, B. ¹⁰ °dāni, S.

Tesaṃ catunnaṃ puggalānaṃ idaṃ vodānaṃ: catasso paṭipadā cattāro satipaṭṭhānā cattāri jhānāni cattāro vi-hāra cattāro sammappadhānā cattāro acchariyā abbhutā dhammā cattāri adhiṭṭhānāni catasso samādhibhāvanā cattāro sukhābhāgiyā dhammā catasso appamāṇā iti.

Tattha ye dukkhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tattha yo sukhāya paṭipadāya khippābhiññāya ca niyyāti, ayaṃ ugghaṭitaññū, yo sādharāṇāya¹, ayaṃ vipaṇcitaññū, * yo dukkhāya paṭipadāya dandhābhiññāya niyyāti, ayaṃ neyyo.

Tattha Bhagavā ugghaṭitaññussa puggalassa samatham upadissati, neyyassa vipassanaṃ, samathavipassanaṃ vipaṇcitaññussa².

Tattha Bhagavā ugghaṭitaññussa puggalassa mudukaṃ dhammadesanaṃ upadissati, tikkhaṃ neyyassa, mudu-tikkhaṃ vipaṇcitaññussa³.

Tattha Bhagavā ugghaṭitaññussa puggalassa saṃkhittena dhammaṃ desayati, saṃkhitta-vitthārena vipaṇcitaññussa, vitthārena neyyassa.

Tattha Bhagavā ugghaṭitaññussa puggalassa nissaraṇaṃ upadissati, vipaṇcitaññussa ādinavaṇ ca nissaraṇaṇi ca upa-dissati, neyyassa assādaṇ ca ādinavaṇ ca nissaraṇaṇi ca upadissati (Cf. p. 7).

Tattha Bhagavā ugghaṭitaññussa adhipaññā-sikkhaṃ paññāpayati, adhiccittaṃ vipaṇcitaññussa, adhisīlaṃ neyyassa.

Tattha ye dukkhāya paṭipadāya dandhābhiññāya⁴ khi-ppābhiññāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā. Iti kho cattāri hutvā tīni bhavanti: ugghaṭitaññū, vipaṇcitaññū, neyyo ti.

Tesaṃ tīnaṃ puggalānaṃ ayaṃ saṃkilesa: tīni akusa-lamūlāni lobho-akusalamūlaṃ doso-akusalamūlaṃ moho-

¹ oṇaṇo, B.

² B. adds puggalassa.

³ S. adds puggalassa.

⁴ B. S. add ca.

akusalamūlaṃ¹, tiṇi duccecaritāni kāyaduccecaritaṃ vacīducca-
ritaṃ manoduccecaritaṃ, tayo akusalavitakkā² kāmavitakko
byāpādavitaṃ vihiṃsāvitakko, tisso akusalasaññā kāma-
saññā byāpādasaññā vihiṃsāsaññā, tisso viparītasaññā³
niccasaññā sukhasaññā attasaññā, tisso vedanā sukhā⁴
vedanā⁵ dukkhā⁵ vedanā⁵ adukkhamasukhā vedanā, tisso
dukkhatā dukkhadukkhataṃ saṃkhāradukkhataṃ viparīṇama-
dukkhatā, tayo aggī rūgaggi dosaggi mohaggi, tayo sallā
rūgasallo dosasallo mohasallo, tisso jaṭā ragajaṭā dosajaṭā
mohajaṭā, tisso akusalūpaparikkhā⁶ akusalam kāyakammaṃ
akusalam vacīkammaṃ akusalam manokammaṃ, tisso vi-
pattiyo silāvipatti diṭṭhivipatti ācāravipatti.

Tesaṃ tiṇṇaṃ puggalānaṃ idaṃ vodānaṃ: tiṇi kusalamū-
lāni alobho-kusalamūlaṃ adoso-kusalamūlaṃ⁷ amoho-kusala-
mūlaṃ, tiṇi sucaritāni kāyasucaritaṃ vacīsucaritaṃ manosu-
caritaṃ, tayo kusalavitakkā nekkhammavitakko⁸ abyāpāda-
vitakko avihiṃsāvitakko, tayo samādhīsavitaṃ o-savicāro samā-
dhī avitakko-vicāramatto samādhī avitakko-avicāro samā-
dhī, tisso kusalasaññā nekkhammasaññā⁹ abyāpādasaññā
avihiṃsāsaññā, tisso aviparītasaññā¹⁰ aniccasaññā dukkhasa-
ññā anattasaññā, tisso kusalūpaparikkhā¹¹ kusalam kāyakam-
maṃ kusalam vacīkammaṃ kusalam manokammaṃ, tiṇi socey-
yāni kāyasoceyyaṃ vacīsoceyyaṃ manosoceyyaṃ, tisso sam-
pattiyo sīlasampatti samādhisampatti paññāsampatti, tisso
sikkhā adhisīlasikkhā adhicitasikkhā¹² adhipaññāsikkhā,
tayo khandhā silakkhandho samādhikkhandho paññakkhan-
dho¹³, tiṇi vimokkhamukhāni suññataṃ animittaṃ appaṇi-
hitaṃ ti. Iti kho cattāri hutvā tiṇi bhavanti tiṇi hutvā
dve bhavanti: tanhācarito ca¹⁴ diṭṭhicarito ca.

* Tesaṃ dvinnāṃ puggalānaṃ ayaṃ saṃkilesa: tanhā ca
avijjā ca ahirikaṃ ca anottappaṇi ca asati ca asampajañ-

¹ 'lan ti S.

² akusalā vi°, B.

³ viparītā s°, B.

⁴ sukhav°, B.

⁵ dukkhav°, B.

⁶ akusalamūpaparikkhāro, S.

⁷ aku°, B.

⁸ nekkhama°, B.; nikkhama°, B.

⁹ nekkhama°, B.; nikkhama°, S.

¹⁰ 'tā s°, S.

¹¹ kusalaparikkhā, S.

¹² adhicitta°, B. B.

¹³ paññā°, B. S.

¹⁴ om. B.

ñāṇ ca ayonisomanasikāro¹ ca kosajjaṇ ca dovaccassaṇ
ca ahamkāro ca mamamkāro ca asaddhā² ca pamādo ca
asaddhammasavanaṇ³ ca asaṃvaro ca abhiṇṇhā ca byāpādo
ca nīvaraṇaṇ ca saṃyojanaṇ ca kodho ca upanāho ca
makkho ca palāso ca issā ca macchariyaṇ⁴ ca māyā ca
sāṭṭheyyaṇ ca sassataditṭhi ca ucchedaditṭhi cā ti.

Tesaṃ dvinnam puggalānam idaṃ vodānam: samatho
ca vipassanā ca hiri ca ottappaṇ ca sati ca sampajaññaṇ
ca yonisomanasikāro⁵ ca viriyārambho ca sovacassaṇ⁶ ca
dhamme-ñāṇaṇ ca anvaye-ñāṇaṇ ca khaye-ñāṇaṇ ca anu-
ppāde-ñāṇaṇ ca saddhā ca appamādo ca saddhammasa-
vanaṇ ca saṃvaro ca anabhiṇṇhā ca abyāpādo ca rāgavi-
rāgā ca cetovimutti avijjāvirāgā ca paññāvimutti⁷ abhisam-
ayo ca appicchatā⁸ ca santuṭṭhi ca akodho ca anupanāho
ca amakkho ca apalāso ca issāpahānaṇ ca macchariya-
pahānaṇ ca vijjā ca vimutti ca saṃkhatārammaṇo⁹ ca vi-
mokkho asaṃkhatārammaṇo ca vimokkho sa-upādisesā ca
nibbānadhātu anupādisesā ca nibbānadhātū ti.

Ayaṃ vuccati¹⁰ tipukkhalassa ca nayassa añkusassa ca
nayassa bhūmi ti.

Tenāha: —

Yo akusale samūlehi | neti ti

Oloketvā¹¹ disalocanena¹² ti ca.

· Niyuttam nayasamuṭṭhānam.

D.

Sāsanapaṭṭhāna.

1. Tattha aṭṭhārassa mūlapadā kuhiṃ daṭṭhabbā?

Sāsanapaṭṭhāne¹³.

Tattha katamaṃ sāsanaapaṭṭhānam?

¹ ayoni ca ayoniso°, B. ² assa°, S.; asaddho B.

³ assa°, B. ⁴ maccheraṇ, B. S. ⁵ yoni ca yoniso°, B.

⁶ sovaccaṇ, B. ⁷ B. S. *add* ca. ⁸ api°, B.; atijjhātā, B.

⁹ saṃkhāranār°, S. ¹⁰ om. B. S. ¹¹ °kayitvā, *all MSS.*

¹² disā°, *all MSS.* ¹³ °nena, B.

Samkilesasabhāgiyaṃ suttam, vāsanābhāgiyaṃ suttam, nibbedhabhāgiyaṃ suttam, asekkhabhāgiyaṃ¹ suttam, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca asekkhabhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekkhabhāgiyaṃ² ca suttam, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ³ ca² nibbedhabhāgiyaṃ³ ca suttam, vāsanābhāgiyaṃ⁴ ca nibbedhabhāgiyaṃ ca suttam⁴ taṇhāsamkilesabhāgiyaṃ suttam, diṭṭhisamkilesabhāgiyaṃ suttam, duccaritasamkilesabhāgiyaṃ⁵ suttam, taṇhāvodānabhāgiyaṃ⁶ suttam, diṭṭhivodānabhāgiyaṃ⁶ suttam, duccaritavodānabhāgiyaṃ⁶ suttam.

Tattha samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccaritasamkilesa.

Tattha taṇhāsamkilesa samathena visujjhati. So samatho samādhikkhandho. Diṭṭhisamkilesa vipassanāya visujjhati. Sā vipassanā paññakkhandho⁷. Duccaritasamkilesa sucaritena visujjhati. Taṃ sucaritaṃ sīlakkhandho.

Tassa⁸ sīle paṭiṭṭhitassa yadi āsatti uppajjati bhavesu, evaṃ sāyaṃ samathavipassanā bhāvanāmayā puññakiriyavattu⁹ bhavati. Tatrūpattiyā¹⁰ samvattati.

* Imāni cattāri suttāni sādharāṇāni katāni aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādharāṇāni katāni soḷasa bhavanti. Imehi soḷasahi suttehi bhinnehi navavidhaṃ suttam bhinnam bhavati. Gāthāya gāthā anuminitabbā. Veyyākaraṇena veyyākaraṇam anuminitabbam. Suttena suttam anuminitabbam.

2. Tattha katamaṃ samkilesabhāgiyaṃ suttam?

Kāmandhū jālasaṇchannā¹¹ taṇhāchadanachādītā

¹ asekkha°, S. ² om. S.

³ anibbedha°, S., then it continues: asekkhabhāgiyaṃ ca suttam samki° ca.

⁴⁻⁴ missing in B.; S. repeats this phrase.

⁵ duccaritaṃ samki°, S. ⁶ °vodānaṃ bh°, S.

⁷ paññā°, B. ⁸ tattha, B.

⁹ kriyā°, B.; °vatthum, S. ¹⁰ °yam, B.

¹¹ jālapacchannā, B., S.

*pamattabandhunā¹ baddhā² macchā³ va kumināmukhe³
jārāmarañam anveti⁴ vaccho khīrapako⁵ va mātaran ti*
(Cf. p. 36).

Idam saṃkilesabhāgiyaṃ suttam.

Cattār⁶ imāni bhikkhave agatigamanāni.

*Katamāni cattāri? Chandā agatiṃ⁶ gacchati, dosā agatiṃ
gacchati, bhayā agatiṃ gacchati, mohā agatiṃ gacchati.*

*Imāni kho⁷ bhikkhave cattāri agatigamanāni. Idam
avoca Bhagavā. Idam vatvāna Sugato athāparaṃ etad
avoca Satthā: —*

*Chandā dosā bhayā mohā yo dhammaṃ ativattati⁸
nīhiyati tassa yaso kālapakkhe va candimā ti* (Cf.

A. II, p. 18).

Idam saṃkilesabhāgiyasuttam.

*Manopubbāṅgamā dhammā manoseṭṭhā manomayā
manasū ce paduṭṭhena bhāsati⁹ vā karoti vā
tato naṃ dukkham anveti cakkam va vahato padan ti*
(Dhp. v. 1).

Idam saṃ¹⁰

*Middhī yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho¹¹ va nivāpapaṭṭho¹²
punappunaṃ gabbham upeti mando ti* (Thag. v. 17;
Dhp. v. 325).

Idam saṃ¹³

*Ayasā va malaṃ samuṭṭhitam
tat¹⁴ uṭṭhāya tam eva khādati
evaṃ atidhona-cārinam
sāni¹⁵ kammāni nayanti¹⁶ duggatin ti* (Dhp. v. 240).

Idam saṃ¹⁷

¹ obandhanā°, S.; pamattābandhanā°, B.; bandhā, all MSS.

² maccho, S. ³ mukhena, B.

⁴ anveti, S.; andheti, B. ⁵ khirū°, B.; khīrūpago, S.

⁶ agati, B. S. throughout. ⁷ B. adds me.

⁸ abhi°, S. ⁹ °ti, all MSS. ¹⁰ S. in full.

¹¹ mahāphavarāho, B. ¹² °phuṭṭho, S.; °vuṭṭho, B.

¹³ S. adds pe | suttam throughout, unless otherwise anno-
tated. ¹⁴ tad, B. S. ¹⁵ tāni, B. S.

¹⁶ niyyanti, B. ¹⁷ S. omits saṃ°

*Coro yathā sandhimukhe¹ gahito
sakammunā² haññati bajjhate ca
evam ayaṃ pecca³ pajā parattha
sakammunā² haññati⁴ bajjhate cū ti* (Cf. M. II, p. 74).

Idaṃ saṃ^o

*Sukhakāmāni bhūtāni yo dandena vihiṃsati
attano sukham esāno pecca⁵ so na labhe⁶ sukhan ti*
(Ud. p. 127; Dh. v. 131).

Idaṃ saṃ^o

*Gunnañ ce taramānānaṃ jimhaṃ gacchati puṇigavo
sabbā tā jimhaṃ⁸ gacchanti nette jimhagate sati.
Evam eva⁹ manussesu yo hoti seṭṭhasammato
so ce adhammaṃ carati pageva itarā pajā,
sabbaṃ ratṭhaṃ dukhaṃ seti rūjā ce hoti adhammiko ti*
(A. II, p. 75 sq.; Jāt. III, p. 111; V, p. 222. 242).

Idaṃ saṃ^o

*Sukiccharūpā¹⁰ va¹ ime manussā
karonti pāpaṃ upadhīsu¹¹ rattā
gacchanti te bahujanāsannivāsaṃ
nirayaṃ Avīciṃ¹² kaṭukaṃ¹² bhayānakan ti.*

Idaṃ saṃ^o

*Phalaṃ ve kadalīṃ hanti phalaṃ ve uṃ¹³ phalaṃ¹³ naṇaṃ
sakkāro kāpurisaṃ hanti gabbho assātarīṃ¹⁴ yathā ti*
(S. I, p. 154; Vin. II, p. 188).

Idaṃ saṃ^o

*Kodhamakkhagaru¹⁵ bhikkhu lābhasakkārakāraṇā¹⁶
sukhette pūtibijam¹⁷ va saddhammasmiṃ¹⁸ na rūhati ti.*

Idaṃ saṃ^o

*Idhāhaṃ bhikkhave ekaccaṃ puṇḍalaṃ cetasā ceto paricca
buddhacakkhunū evaṃ pajānāmi, yathā lho ayaṃ puṇḍalo
iriyati yaṇ ca paṭipadaṃ paṭipanno yaṇ ca maggaṃ samārū-*

¹ °mukhena, B. ² sakammanā, B. ³ pacca, B. S.

⁴ om. S. ⁵ pacca, all MSS. exc. Com. ⁶ labhate, B. S.

⁷ See the corrections of this verse in the J. P. T. S. 1890, p. 93. ⁸ °hā, B. ⁹ evaṃ, S. Com.

¹⁰ sukicca°, B. ¹¹ °dhisu, B. B. Com.

¹² avīci°, B.; avīcitam ka°, B. ¹³ veḷupha°, S.

¹⁴ °tari, S.; °tari, B. ¹⁵ °gurū, S. ¹⁶ °ṇam, B. S.

¹⁷ putibi°, B. B. ¹⁸ °smi, B.

lho, imasmim cāyaṃ samaye kālaṃ kareyya yathābhaṭaṃ nikkhitto evaṃ niraye. Taṃ kissa hetu? Cittaṃ hi 'ssa bhikkhave padositam¹. Cittapadosahetu ca pana evaṃ idh'ekacco kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati².

Etam atthaṃ Bhagavā avoca. Tatth'etaṃ itivuccati:

Puduṭṭhacittaṃ natvāna ekaccam iha puggalaṃ etam atthaṃ viyākāsi Satthā bhikkhūna³ santike:

Imasmim cāyaṃ samaye kālaṃ karissati puggalo nirayasmim⁴ upapajjeyya cittaṃ hi 'ssa padositam.

Cittapadosahetū⁵ hi sattā gacchanti duggatiṃ⁶ yathābhaṭaṃ nikkhipeyya evaṃ eva tathāvidho kāyassa bhedaṃ duppañño nirayaṃ so 'papajjati⁷ ti.

Ayaṃ pi attho vutto Bhagavatā, iti me sutaṃ ti (Cf.

It. p. 12 sq.).

Idaṃ sam^o

Sace bhāyatha⁸ dukkhassa sace vo dukkham appiyaṃ mākattha pāpakaṃ kammaṃ āvi vā yadi vā rāho sace 'va pāpakaṃ kammaṃ karissatha karoṭha vā na vo dukkhā pamutyatthi upeccāpi palāyatan ti (Cf.

Idaṃ sam^o

S. I, p. 209).

Adhammena dhaṇaṃ laddhā musāvādena cūbhayaṃ mameti bālā maññanti, taṃ kathaṃ nu bhavissati? —

Antarāyā⁹ bhavissanti sambhaṭṭassa vinassati natā saggāṃ na gacchanti, nanu ettavatā hatā ti?

Idaṃ sam^o

Kathaṃ khaṇati¹⁰ attānaṃ, kathaṃ mittehi jīrati kathaṃ vivatṭate dhammā, kathaṃ saggāṃ na gacchati? —

Lobhā khaṇati attānaṃ, luddho mittehi jīrati lobhā vivatṭate dhammā, lobhā saggāṃ na gacchati¹¹ ti.

Idaṃ sam^o

Caranti¹² bālā dummedhā amitteneva attanā karontū¹³ pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ.

¹ °tan ti, S. ² uppajjo, S. ³ bhikkhūnaṃ, B. S.

⁴ °smi, B. ⁵ cittapadosahetu, all MSS. ⁶ °ti, B.

⁷ upapā, S.; upajja, B. ⁸ bhayata, B.

⁹ all MSS. add su. ¹⁰ khaṇati, S. ¹¹ °ti (without ti), S.

¹² ca rakkhanti, B. ¹³ °to, B.; °ti, B.

*Na taṃ kammaṃ kataṃ¹ sādhu yaṃ katvā anutappati²
yassa assumukho rodaṃ vipākaṃ paṭisevati ti* (S. I,
p. 57; Dh. v. 66 sq.).

Idaṃ sam^o

*Dukkaraṃ duttitikkhaṇ ca aviyaṭṭena sāmāññaṃ
bahū hi tattha sambādā yattha bālo pasīdati* (S. I, p. 7).
*Yo hi atthaṇ ca dhammaṇ ca bhāsamāne Tathāgate
maṇaṃ padosaye bālo³, moghaṃ llo tassa jīvitaṃ.*

*Etaṇ⁴ cāhaṃ⁴ arahāmi dukkhaṇ ca ito ca pāpiyataraṃ
bhante, yo appameyyesu Tathāgatesu cittaṃ padosemi avi-
tarāgo⁵ ti.*

Idaṃ sam^o

*Appameyyaṃ pamīnanto ko 'dha vidvā vikappaye
appameyyaṃ pamāyantaṃ nirutaṃ⁶ maññe akissavaṇ ti*

Idaṃ sam^o

[S. I, p. 149].

*Purisassa hi jātassa kudhārī⁷ jāyate mukhe
yāya chindati attānaṃ bālo dubbhāsitaṃ bhaṇaṃ* (S. I,
p. 149; A. V, p. 171. 174).

*Nā hi satthaṃ⁸ sunissitaṃ⁹ viṣaṃ kalāhalaṃ¹⁰ iva¹¹
evaṃ viraddhaṃ pāpeti¹² vācā dubbhāsitaṃ yathā ti*

Idaṃ sam^o

[(Cf. Jāt. III, p. 103).

*Yo nindiyāṃ pasamsati
taṃ vā nindati yo pasamsiyo
vicināti mukhena so kaḷiṇ¹³
kaḷinā tena sukhaṃ na vindati.
Appamatto ayaṃ kaḷi
yo ukkhesu dhanaparājayo
sabbassāpi sahāpi attanā
ayaṃ eva mahattaro kaḷi
yo sugatesu¹⁴ maṇaṃ padosaye ti.
Sataṃ sahaṣṣānaṃ nirabbudānaṃ¹⁵
chattiṃsati¹⁶ pañca¹⁶ ca abbudāni*

¹ om. B.

² 'kappati, B.

³ balaṃ, B.

⁴ etaṃ tassa, B.

⁵ 'ogā, all MSS.

⁶ nivattaṃ, B.

⁷ so all MSS.

⁸ sattaṃ, B. S.

⁹ sunissitaṃ, S.

¹⁰ 'lam, B. S. Com.; hālakalam, B.

¹¹ pi ca, S.

¹² pāpeti, B.; pāneti, S.

¹³ kaḷi, S.; kaḷi, B.

¹⁴ 'tena, B.

¹⁵ 'dāni, B.

¹⁶ chattiṣatippañca, B.

*yam ariyagarahī nirayaṃ upeti
vācaṃ manāṃ ca paṇidhāya pāpakaṃ ti* (S. I,
p. 149; A. II, p. 3 sq.; V, p. 171. 174).

Idaṃ saṃ°

*Yo lobhagūṇe anuyutto, so vacasā¹ paribhāsati aññe
assaddho anariyo avadaṇṇū² macchari pesuṇiyaṃ anuyutto.*

*Mukhadugga vibhūta³ anariya⁴ *
bhūnahu pāpaka dukkaṭakāri
purisanta kali avajātakaputta⁵
mā bahu bhāṇ' idha nerayiko 'si.
Rajam ākirase ahitāya
sante garahasi kibbisakāri
bahūni⁶ duccaritāni caritvā
gacchasi⁷ papataṃ⁸ cīrarattan⁹ ti.*

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

3. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

*Manopubbaṅgamā dhammā manoseṭṭhā manomayā
manasā ce pasannena bhāsati vā karoti vā
tato naṃ sukham anveti chāyā va anupāyini ti* (Dhp. v. 2).

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Mahānāmo Sakko Bhagavantam etad avoca: —

*Idaṃ bhante Kapilavatthu¹⁰ iddhaṃ c'eva phitaṃ ca
bahujaṇaṃ ākiṇṇamanussaṃ sambādhabyūhaṃ¹¹. So kho *
ahaṃ bhante Bhagavantam vā⁷ payirupāsivā manobhāva-
niye vā bhikkhū sāyaṇhasamayaṃ Kapilavatthum¹² pavi-
santo bhantena¹³ pi¹³ hatthinā samāgacchāmi, bhantena
pi assena samāgacchāmi, bhantena pi rathena samāgacchāmi,
bhantena pi sakatena samāgacchāmi, bhantena pi purisena
samāgacchāmi. Tassa mayhaṃ bhante tasmim samaye
mussat' eva Bhagavantam ārabha sati, mussati dhammaṃ
ārabha sati saṃghaṃ ārabha sati. Tassa may-
haṃ bhante evaṃ hoti: Imamhi cāhaṃ¹⁴ sāyaṇhasamaye¹⁵
kālaṃ kareyyaṃ¹⁶, kā nam' assa gati ko abhisamparāyo ti?*

¹ B. adds ca. ² anava° B. ³ °tam, B. ⁴ °yam, S.
⁵ °vutta, S. ⁶ B. adds ca, S. ⁷ dha. ⁸ B. B. add kho.
⁹ pāpakaṃ, S. ¹⁰ cira°, S. ¹¹ vatthum, B. S.
¹² sambādhavibhūhaṃ, B. ¹³ °vatthu, B. ¹⁴ °nāpi, S.
¹⁵ cāyaṃ, S. ¹⁶ samaye, S. ¹⁷ °yya, B. S.

Mā bhāyi Mahānāma mā bhāyi¹ Mahānāma, apā-pakaṃ² te maraṇaṃ bhavissati apāpikā³ kālāṃkiriya⁴. Catūhi lho Mahānāma dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Katamehi catūhi?

Idha Mahānāma ariyasāvako buddhe aveccappasādena samannāgato hoti: iti pi so Bhagavā araham | pe⁵ | Satthā⁶ devamanussānaṃ⁶ buddho Bhagavā ti. Dhamme | pe⁷ | Saṃghe | pe⁶ | ariyakantehi sīlehi samannāgato hoti akhaṇḍehi | pe⁵ | samādhisaṃvattanikehi.

Seyyathā pi Mahānāma rukkhho pācīnaninno pācīnapoṇo pācīnapabbhāro. So mūlehi chinno katamena papateyyā ti?

Yena bhante ninno yena poṇo yena pabbhāro ti.

Evam eva lho Mahānāma imehi catūhi dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Mā bhāyi Mahānāma mā bhāyi Mahānāma, apāpakaṃ te maraṇaṃ bhavissati apāpikā kālāṃkiriya⁴ ti (S. V, p. 371).

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Sukhakaṃmāni bhūtāni yo daṇḍena na hīnati

attano sukhaṃ esāno pecca⁸ so labhate sukhaṃ ti

(Ud. p. 12; Dh. v. 132).

Idaṃ vā⁹

Gunnaṇ¹⁰ ce taramānānaṃ ujum gacchati puṇḍavo

sabbā tā ujum gacchanti nette ujum gata sati.

Evam eva manussesu yo hoti seṭṭhasammato

so ce¹¹ 'va¹¹ dhammaṃ carati pāgeva itarā pajā,

sabbaṃ ratṭhaṃ sukhaṃ seti rājā ce hoti dhammiko ti

(A. II, p. 76; Jāt. III, p. 111; V, p. 168. 242).

Idaṃ vā⁹

Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassu ārāme. Tena lho pana samayena sambahulā bhikkhū Bhaga-

¹ B₁ adds idaṃ.

² apāpikam, B. S.

³ °kam, B₁.

⁴ °yam, B₁.

⁵ pa, B.

⁶ om. B.

⁷ pa, B. B₁; om. S.

⁸ pacca, B. B₁.

⁹ B₁. S. in full.

¹⁰ gunṇaṇ, S.

¹¹ B. has ce.

vato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temā-saccayena cārikaṃ pakkamissatī ti. Tena kho pana samāyena Isidatta-Purāṇā thapatayo¹ Sākete paṭivasanti kena-ci-d-eva karanīyena. Assosum kho Isidatta-Purāṇā thapatayo 'sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī' ti.

Atha kho Isidatta-Purāṇā thapatayo magge purisaṃ thapesum: yadā tam ambho purisa passeyyāsī Bhagavantam āgacchantam arahantam sammāsambuddham, atha amhākaṃ āroceyyāsī ti. Dvihatīhaṃ thito kho so² puriso addasa Bhagavantam dūrato 'va āgacchantam. Disvāna yena Isidatta-Purāṇā thapatayo ten' upasaṅkami, upasaṅkamitvā Isidatta-Purāṇe³ thapatayo etad avoca: ayaṃ bhante Bhagavā āgacchati araham sammāsambuddho, yassa dāni kalam maññathā ti.

Atha kho Isidatta-Purāṇā thapatayo yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā Bhagavantam piṭṭhito piṭṭhito anubandhimsu. Atha kho Bhagavā muggā⁴ okkamma⁴ yen' aṇṇatarāṃ rukkhamaḷam ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Isidatta-Purāṇā pi kho thapatayo Bhagavantam abhivādetvā ekamantam nisīdimsu. Ekamantam nisinnā⁵ kho Isidatta-Purāṇā thapatayo Bhagavantam etad avocum: —

Yadā mayaṃ bhante Bhagavantam suṇoma 'Sāvattihīyā⁶ Kosalesu cārikaṃ pakkamissatī' ti, hoti no tasmim samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā bhavissatī' ti. Yadā⁷ mayaṃ bhante Bhagavantam suṇoma 'Sāvattihīyā⁶ Kosalesu cārikaṃ pakkanto' ti⁸, hoti no tasmim samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā' ti. Yadā mayaṃ bhante Bhagavantam suṇoma 'Kāsīsu Magadhesu cārikaṃ pakkamissatī' ti, hoti⁹ no tasmim samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā

¹ dha°, B, throughout.

² om. B.

³ Purāṇā, B.

⁴ magge okkama, S.

⁵ nisinnā, all MSS.

⁶ ayaṃ, B.

⁷ all MSS. add pana.

⁸ om. S.

⁹ om. B.

bhavissatī' ti. *Yadā*¹ *mayam bhante Bhagavantam suṇoma 'Kāsīsu*² *Magadhesu cārikam pakikanto*³ ti, anappakā no tasmim samaye anattamanatā hoti, anappakam domanassam 'dūre no Bhagavā' ti. *Yadā* *mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsīsu cārikam pakkamissatī'* ti, hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissatī' ti. *Yadā*⁴ *mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsīsu cārikam pakikanto*⁵ ti, hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā' ti. *Yadā* *mayam bhante Bhagavantam suṇoma 'Kosalesu Sāvatthiyam*⁶ *cārikam*⁷ *pakkamissatī'* ti, hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissatī' ti. *Yadā*⁸ *mayam bhante Bhagavantam suṇoma 'Sāvatthiyam*⁹ *viharati Jetavane Anāthapindikassa ārāme*¹⁰ ti, anappakā no tasmim samaye attamanatā hoti, anappakam somanassam 'āsanne no Bhagavā' ti.

Tasmā ti ha thapatayo sambādho gharāvāso rajūpatho, abbhokāso pabbajjā alaṇ ca pana vo thapatayo appamā-dāyā ti.

Atthi kho no bhante¹¹ etamhā sambādha añño sambādho sambādhataro c'eva sambādhasamkhātataro cā ti.

Katamo pana vo thapatayo etamhā sambādha añño sambādho sambādhataro c'eva sambādhasamkhātataro cā ti?

Idha mayam bhante *yadā rājā Pāsenadī*¹² *Kosalo uyyā-nabhūmiṃ gantukāmo hoti, ye te rañño Pāsenadissa*¹³ *Kosalla nāgā opavayhā*¹⁴ *te kappetvā yā tā rañño Pāsenadissa*¹⁵ *Kosalla pajāpatiyo piyā manāpā tāsam*¹⁶ *ekam purato ekam pacchato nisīdāpema. Tāsam kho pana bhante bhaginīnam evarūpo gandho hoti, seyyathā pi nāma gandhaka-randakassa tāva-d-eva vivariyamānassa, yathā tam rājā-rahena gandhena vibhūsitānam. Tāsam kho pana bhante bhaginīnam evarūpo kāyasamphasso*¹⁷ *hoti, seyyathā pi*

¹ B. S. add pana.

² after Ma°, B.

³ B, adds pana.

⁴ Sāvattthi, B. S.

⁵ om. S.

⁶ all MSS. add pana.

⁷ Kosallesu Sā°, B.

⁸ S. inserts tasmim samaye, B, tasmī ca pamaye.

⁹ Passenadi, B.

¹⁰ opaguyhā, B, S.

¹¹ tā, B.

¹² kāyassa samph°, B, S.

nāna tūlapicuno vā kappāsapicuno vā, yathā taṃ rājakaññānaṃ sukhedhitānaṃ. Tasmīṃ kho pana bhante samaye nāgo pi rakkhitaḥ hoti, tā pi bhaginiyo rakkhitaḥ honti, attā pi rakkhitaḥ hoti. Na² kho pana mayaṃ bhante * abhijānāma tāsū bhaginīsū pāpakāṃ cittāṃ uppādentā³. Ayaṃ kho no bhante etaṃhā sambādhā añño sambādho sambādhataro c'eva⁴ sambādhasaṃkhatataro cā ti.

Tasmā ti ha thapatayo sambādho gharāvāso rajāpatho, abbhokāso pubbaññā alaṇ ca pana vo thapatayo appamādaya. Catūhi kho thapatayo dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Katamehi catūhi?

Idha thapatayo sutvā ariyasāvako buddhe aveccappasādena⁵ samannāgato hoti: iti pi so Bhagavā araham⁶ | pe⁷ | Satthā⁸ devamanussānaṃ⁸ buddho Bhagavā ti. Dhamme...⁹ Saṃghe...¹⁰ vigatamalamaccherena cetasā agāraṃ¹¹ ajjhāvasati, muttacāgo payatapāṇi vossaggarato yācayogo dāna-saṃvibhāgarato¹².

Inehi kho thapatayo catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Tumhe kho thapatayo buddhe aveccappasādena samannāgatā: iti pi so Bhagavā araham¹³ | pe¹⁴ | Satthā⁸ devamanussānaṃ⁸ buddho Bhagavā ti. Dhamme...¹⁵ Saṃghe...¹⁵ Yaṃ kho pana kiñci kule deyyadhammaṃ, sabbaṃ taṃ appatīvibhattaṃ sīlavantehi kalyāṇadhammehi. Taṃ kiṃ maññatha thapatayo, kati viya te Kosalesu manussā ye tumhākaṃ samasamā, yad idaṃ dāna-saṃvibhāgehi ti?

Lābhā no bhante suladdhaṃ no bhante, yesaṃ no Bhagavā evaṃ jānāti ti (S. V, p. 348 sqq.).

Idaṃ vā¹⁶

¹ °tabbā, S. ² no, B. ³ °to, B. S.

⁴ B. adds sambādho. ⁵ avacca°, B.

⁶ om. B. S. ⁷ pa, B. ⁸ om. B. ⁹ ca, B.

¹⁰ ca | pe | B. ¹¹ aṅgāraṃ, B.

¹² B. Com. add appatīvibhattaṃ. ¹³ om. B. S.

¹⁴ pa, B. B. ¹⁵ pa, B. ¹⁶ B. S. in full.

*Ekapuppham*¹ *pūjivāna*² *sahassakappakoṭiyo*²
deve c'eva manusse ca sesena parinibbuto ti³.

Idam vā⁴

*Assatthe*⁵ *haritobhāse samvirūḥhamhi pādape*
*ekaṃ buddhagataṃ saññaṃ alabhiṃ*⁶ *'haṃ paṭissato*⁷.
*Ajja tiṃsaṃ tato kappā nābhijānāmi duggatiṃ*⁸
*tisso vijjā sacchikatā tassā*⁹ *saññāya vāsanā*¹⁰ ti.

Idam vā¹¹

*Piṇḍāya Kosalaṃ puraṃ pāvīsi*¹² *aggapuggalo*
*anukampako purebhattaṃ tanhānighātano*¹³ *muni*.
Purisassa vaṭaṃsako [hatthe]¹⁴ *sabbapupphehi 'laṃkato,*
*so addasāsi*¹⁵ *sambuddhaṃ bhikkhusaṃghapurakkhataṃ*¹⁶
*Pavisantaṃ rājamagge*¹⁷ *devamanussapūjitaṃ*¹⁸
*hattho*¹⁹ *cittaṃ pasādetvā sambuddhaṃ upasaṅkami*.
So [taṃ] *vaṭaṃsakaṃ surabhiṃ*²⁰ *vaṇṇavantaṃ manora-*
*maṃ*²¹.

*sambuddhassa*²² *upanāmesī*²² *pasanno sehi pāṇihi*²³.
Tato aggisikhā vaṇṇā buddhassa lapanantara
*sahassaraṃsi vijjura va*²⁴ *ōkhā nikkhami ānana*.
Paḍakkhiṇaṃ karitvāna sīse ādiccabandhuno
*tikkhattuṃ parivattetvā*²⁵ *muddhaṃ*²⁵ *antaradhāyatha*²⁶.
*Idaṃ disvā*²⁷ *acchariyaṃ abbhutaṃ lomahaṃsanaṃ*
*ekaṃsaṃ cīvaraṃ katvā Ānando etad abravi*²⁸: —
*Ko hetu sitakammāya*²⁹ *byākarohi mahāmunne,*
*dhammā loko bhavissati, kaṅkhā*³⁰ *vitara*³⁰ *no*³⁰ *mune*.
*Yassa*³¹ *taṃ*³¹ *sabbadhammesu sadā nānaṃ pavattati*

¹ 'pphaṇ ca jivv°, B. S. ² sahassam kappa°, S.

³ om. B. S. ⁴ vāsanā, B.; vāsanābhāgiyaṃ, S.

⁵ assatte, B. ⁶ 'bhi, B., Com.; 'bhī, S. ⁷ patiyato, B.

⁸ 'ti, B. B.; ⁹ tassa, B., S. ¹⁰ B., adds vā.

¹¹ vāsanā, B., S. ¹² pavisati, B., S. ¹³ 'tako, S. Com.

¹⁴ hattho, B. ¹⁵ addassāsi, S.; B., adds nam.

¹⁶ pure°, B. ¹⁷ 'maggena, all MSS. ¹⁸ 'mānusa°, B.

¹⁹ hatthā, S.; hattho, B., ²⁰ surati, S. ²¹ 'rammaṃ, B.

²² sambuddhassa paṇā°, B. ²³ pāṇibhi, B.

²⁴ iva, all MSS. ²⁵ 'vattetvā, B.; 'vaddetvā, S.

²⁶ muddh°, B.; buddhantara°, S. ²⁷ 'vāna, B., S.; disvā, B.

²⁸ abruvi, S. ²⁹ 'kammassa, B.

³⁰ kaṅkhavitarāṇo, B.; also S. has vitarāṇo; 'kham vi°, Com.

³¹ yass' etam, S.

kaṅkhave matikaṃ¹ therāṃ Ānandaṃ etad abravi: —

Yo so Ānanda puriso mayi cittaṃ pasādayi

caturāsīti kappāni duggatīṃ² na gamissati.

Devesu devasobhaggāṃ dibbaṃ rajjaṃ pasāsiya

manujesu manujīṇḍo rājā ratṭhe bhavissati.

So carīmaṃ³ pabbajitvā sacchikatvāna⁴ dhammaṃ⁵
paccekabuddho dhūtarāgo Vaṭṭasako [nāma] bhavissati.

N'atthi citte pasannamhi appakā nāma dukkhiṇā

Tathāgate vā sambuddhe atha vā tassa sāvake.

Evam acintiyā buddhā buddhadhammā acintiyā

acintiyē⁶ pasannānaṃ pāko⁷ hoti acintīyo ti.

Idaṃ vā⁸

Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ evaṃ cetasā ceto
paricca buddhacakkhunā evaṃ pajānāmi, yathā kho ayaṃ
puggalo iriyati yaṃ ca paṭipadaṃ paṭipanno yaṃ ca maggaṃ
samārūlho, imasmiṃ cāyaṃ samaye kālaṃ kareyya yathā-
bhaṭaṃ nikkhitto evaṃ sagge. Taṃ kissa hetu⁹? Cittaṃ
hi⁹ 'ssa⁹ bhikkhave pasāditāṃ, cittappasādahetu ca pana
evaṃ idh' ekacco kāyassa bhedaṃ parammarāṇā sugatīṃ¹⁰
saggaṃ lokaṃ upapajjeyyā ti.

Etam atthaṃ Bhagavā avoca. Tatth' etaṃ¹⁰ iti¹¹ vuccati:

Pasannacittaṃ natvāna ekaccaṃ idha puggalaṃ

etaṃ atthaṃ viyākāsi Satthā bhikkhūna¹² santike:

Imasmiṃ¹³ cāyaṃ¹³ samaye kālaṃ kiriyātha¹⁴ puggalo

saggasmiṃ¹⁵ upapajjeyya cittaṃ hi 'ssa¹⁶ pasāditāṃ.

Cittappasādahetū hi sattā gacchanti sugatīṃ

yathābhaṭaṃ nikkhipeyya evaṃ evaṃ¹⁷ tathāvidho

kāyassa bhedaṃ sappaiṇṇo saggaṃ so upapajjati ti.

Ayaṃ pi attho vutto Bhagavatā, iti me sutan ti (Cf.

It. p. 13 sq.).

Idaṃ vā⁸

¹ kaṅkhā°, S.; kaṅkhi°, B. ² °ti, B.

³ cari°, all MSS. against the metre.

⁴ °katvā, B. B., Com.; B. adds ca. ⁵ dhammaṃ, B. Com.

⁶ °yesu, B., S. ⁷ vipāko, B., S. ⁸ B., S. in full.

⁹ c'assa, B., ¹⁰ atth' etaṃ, S. ¹¹ om. B., S.

¹² °naṃ, B., S. ¹³ imasmiṃ vāye, B., ¹⁴ °ka°, B.

¹⁵ saggamhi, B. ¹⁶ taññissa B. ¹⁷ etaṃ, S.

*Subhannachadanam nāvam nāri āruyha tiṭṭhasi¹
ogāhase pokkharaniṃ² padmaṃ³ chindasi pāṇinā (V.V. p. 4).*

*Kena te tādiso vanna ānubhāvo juti ca te
uppijanti ca⁴ te bhogā ye keci manas'icchitā
pucchitā⁵ devate samsa, kissa kammass' idam phalaṃ? —
Sā devatā attamanā devarūjena pucchitā*

* *paṇhaṃ putthā⁶ viyākāsi⁷ Sakkaṃ iti me sutam⁸:
Addhānapatipannāham⁹ disvā thūpaṃ manoramaṃ¹⁰
taṭṭha cittaṃ pasādesi¹¹ Kassapassa yasassino
padmapupphēhi¹² pūjesi¹³ pasannā sehi pāṇi¹⁴.*

*Tass' eva kammassa phalaṃ vipāko
etādisaṃ¹⁵ katapuññā labhanti¹⁶ ti.*

Idam vā¹⁷

*Dānakathā sīlakathā saggakathā puññakathā puññavipā-
kakathā ti¹⁸.*

Idam vā¹⁹

*Api cāpi paṃsuthūpesu uddissakatesu²⁰ dasabaladharānaṃ
tattha pi kāraṃ katvā saggesu narā pamodenti²¹ ti²².*

Idam vā²³

Devaputtasāriraṇṇā sabbe subhagasaṅghitā²⁴

udakena paṃsum²⁵ temetvā thūpaṃ vadḍheta²⁶ Kassapaṃ.

Ayaṃ sugatte²⁷ sugatassa thūpo

mahesino dasabaladhammucārino²⁸

yasmiṃ²⁹ ime devamanujā pasannā

kāraṃ karonto³⁰ jarāmarañā pamuccare ti³¹.

Idam vā³²

Ulāraṃ vatu³³ taṃ³⁴ āsi yāhaṃ thūpaṃ³⁵ mahesino

¹ °ti, B. S. ² °ṇi, all MSS. ³ padumam, B. S.

⁴ om. S. ⁵ pucchā, S. ⁶ byā°, B.

⁷ suttaṃ, B. ⁸ addhāhaṃ pati°, S.

⁹ °rammaṃ, B. ¹⁰ °ti, B. S.

¹¹ padmu°, B.; paduma°, S.; padumma°, B.

¹² °sim, B. ¹³ °bhi, B.; om. B. ¹⁴ °sā, S.

¹⁵ °ti (without ti), S. ¹⁶ B. S. in full.

¹⁷ vāsana, B. S. ¹⁸ udissa°, B. ¹⁹ mod°, B.

²⁰ vo vāsanaḥbhāgi, S. ²¹ °bhava°, S. ²² °su, B.

²³ vadḍhedhi, S. ²⁴ sugate, B. ²⁵ °dhārino, B.

²⁶ tasmim, B. ²⁷ °tā, S. ²⁸ vantaṃ, S.

²⁹ rūpaṃ, B.

uppalāni ca cattāri mālāni ca abhiropayī.

Ajja timsa¹ tato kappā nābhijānāmi duggatim²

vinipātāṃ na gacchāmi thūpaṃ pūjetvā Satthuno ti³.

Idaṃ vā⁴

*Battimsalakkhaṇadharassa⁵ vijitavijayassa lokanāthassa
satasahassa⁶ kappe mudito thūpaṃ apūjesi⁷. Yaṃ mayā
pasutaṃ⁸ puññaṃ tena ca puññaṇa devasobhagaṃ rajjāni
ca⁹ kārītāni anāgantūna vinipātāṃ. Yaṃ cakkhuṃ¹⁰ adanta-
damakassa sāsane paṇihitaṃ, tathā cittaṃ, taṃ me sabbaṃ
laddhaṃ, vimuttacitt¹¹amhi vidhūta¹²latā ti.*

Idaṃ vā¹³

Sāmākapattodanamattam eva hi¹⁴

paccekabuddhassim¹⁵ adāsi dakkhiṇaṃ

vimuttacitte akhile anāsava

araṇavihārīmhi¹⁶ asaṅgamānase.

Tasmiṃ¹⁷ ca okappayī¹⁸ dhammam uttamaṃ

tasmiṃ¹⁹ ca dhamme paṇidhesi²⁰ mānasam:

evaṃ vihārīhi²¹ me saṃgamo siyā

bhave kudassu²² pi ca mā apekkhavā.

Tass' eva kammaṃ vipākato ahaṃ

sahassakkhattuṃ Kurusūpapajjatha

dāghāyukeṣu amameṣu pāṇiṣu²³

viśesaḡāmīsu²⁴ ahīnagāmīsu²⁵.

Tass' eva kammaṃ vipākato ahaṃ

sahassakkhattuṃ tīdasopapajjatha

vicitraṃ mālābharaṇānulepīsu

viṣṭhāyūpagato yasassīsu.

Tass' eva kammaṃ vipākato ahaṃ

vimuttacitto akhilo anāsavo

imehi me antima²⁶dehadhārībhi²⁷

¹ timsaṃ, S.; tisan, B. ² eti, B.

³ om. S. ⁴ vāsanā, S. ⁵ battisa°, B.; battiṃsa°, B.

⁶ sahasassaṃ, B. ⁷ pūjesi, S. ⁸ ota, B.

⁹ om. B. ¹⁰ cakkhu, B. B. ¹¹ ti, B.

¹² buddhamhi, B. ¹³ ramhi, S. ¹⁴ tasmi, B. B.

¹⁵ ohi, S. ¹⁶ paṇadhemi, S. ¹⁷ cūhi, B.

¹⁸ kudāsu, B.; Com. omits pi. ¹⁹ nīsu, S. Com.

²⁰ nīsu, B. B. ²¹ nīsu, Com. ²² dhārī, S.

samāgamo¹ āsi hitāhitāsīhi².
 Paccakkhaṃ khvinaṃ avaca Tathāgato [jino]
 samijjhate silavato³ yad icchati
 yathā yathā me manasā⁴ vicintitaṃ
 tathā samiddhaṃ, ayaṃ antimo bhavo ti⁵.

Idaṃ vā⁶

Ekatiṃsaṃhi kappamhi jino anejo
 anantadassi bhagavā Sikhī ti
 tassāpi rājā bhātā⁷ Sikhāṇḍī⁸
 buddhe ca dhanne ca abhipasanno.
 Parinibbute lokavināyakaṃhi⁹
 thūpaṃ s'akāsi vipulaṃ mahantaṃ
 samantato gāvutikaṃ¹⁰ mahesino
 devātidevassa naruttamassa.
 Tasmaṃ manusso balim ābhīhāri¹¹
 paggayha jātisu manaṃ pahatṭho
 vātena pupphaṃ patitassa ekaṃ
 tāhaṃ gahetvāna¹² tass' ev' adāsi¹³.
 So maṃ avocābhipasannacitto¹⁴:
 tuyham¹⁵ eva¹⁵ etaṃ¹⁶ pupphaṃ dadāmi¹⁷
 tāhaṃ gahetvā abhiropayesi¹⁸
 punappunaṃ buddhaṃ anussaranto.

Ajja tiṃsaṃ¹⁹ tato kappā²⁰ nābhijānāmi duggatiṃ²¹
 vinipātāṃ ca na gacchāmi, thūpapūjāy' ²² idaṃ phulaṃ ti.

Idaṃ vā⁶

Kapilaṃ nāma nagaraṃ suvibhattaṃ mahāpathaṃ
 ākiṃṇam iddhaṃ phitāṃ²³ ca Brahmaḍattassa rājino.
 Kummasaṃ²⁴ vikkīṇiṃ²⁵ tattha Pañcālānaṃ puruttame

¹ °gate, S.

² °bhi, B.

³ silāto, B.

⁴ mā°, S.

⁵ om. S.

⁶ vāsanā, S.

⁷ bhāhā, B.

⁸ Sikhin ti, B.; Sikhī ti, B.

⁹ °kam pi, B.

¹⁰ °takam, S.

¹¹ °rī, S.; °hari, Com.

¹² °tvā, B.

¹³ °sim, B.

¹⁴ avocāti°, B. S.

¹⁵ tuyh' eva, B. S.

¹⁶ ekaṃ, S.

¹⁷ dadāsi, B.; adāsi, S.

¹⁸ °sim, B.

¹⁹ tiṃsa, B.; tisan, B.

²⁰ kappe, B.

²¹ °ti, B.; om. B.

²² °pūjā, S.

²³ pitaṃ, S.

²⁴ kumāsam, B. B.

²⁵ vikiṇi, B.; vikiṇi, S.

so 'haṃ addassi¹ sambuddhaṃ upariṭṭhaṃ yasassinaṃ.
 Haṭṭho cittaṃ pasādetvā nimanteṣi naruttamaṃ
 Ariṭṭhaṃ dhuvaḥattena yaṃ me gehasmaṃ² vijaṭṭha.
 Tato ca kattiṃ³ puṇṇo puṇṇamāsi upaṭṭhitā
 navaṃ dussayugaṃ gayha Ariṭṭhassopanāmayi⁴.
 Pasannacittaṃ nātvāna paṭigaṇhi naruttamo
 anukampako⁵ kāruṇiko taṇhānighātano⁶ muni.
 Tāhaṃ kammaṃ karitvāna kalyāṇaṃ buddhavaṇṇitaṃ
 deve c' eva manusse ca sandhāvitvā⁷ tato cuto
 Bārāṇasīyaṃ nagare seṭṭhissa ekaputtako
 adāhe kulasmaṃ uppaṇṇi⁸ pāṇehi ca piyataro.
 Tato ca viṇṇutaṃ patto devaputtaṇa codito
 pāsādū orukhivāna sambuddhaṃ upasaṅkami⁹.
 So me dhammaṃ adesayi anukampāya Gotamo
 dukkhaṃ dukkhasamuppādaṃ dukkhasa ca atikkamaṃ¹⁰
 Ariyaṃ 'tthaṅgikaṃ¹¹ maggaṃ dukkhūpasamagāmināṃ
 cattāri ariyasaccāni munidhammaṃ adesayi.
 Tassāhaṃ vacanaṃ sutvā viharim¹² sāsane rato
 samathaṃ paṭivijjhāhaṃ rattimdivaṃ¹³ atundito¹⁴
 Ajjhataṇ ca bahiddhā ca ye me vijjimsu āsavā
 sabbe āsuṃ samacchinnā na ca uppaṇṇare¹⁵ pūna.
 Pariyantakataṃ dukkhaṃ carimo yaṃ samussayo
 jātimaṇasasamsāro n'atthi dāni punabbhavo ti.
 Idaṃ vāsanābhāgiyaṃ suttaṃ.

4. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Uddhaṃ adho¹⁶ sabbaḍhi vippamutto¹⁷
 ayaṃ¹⁸ ahasmī¹⁸ ti anānupassī
 evaṃ vimutto udatāri¹⁹ oghaṃ
 atināpupbhaṃ apunabbhavāyā ti (Cf. p. 63).

Idaṃ nibbedhabhāgiyaṃ suttaṃ.

¹ addasim, B.; addasāsi, B. ² °smi, B. B.
³ °kā, B. S. ⁴ °yim, B. ⁵ °paṃ, S.
⁶ °nigghātano, B. S. ⁷ °vetvā, S.
⁸ upapaṇṇi, S. ⁹ °mim, S. ¹⁰ °kkamaṇaṃ, B.
¹¹ ariyaṃ ca attha°, B.; ariyā ca attha°, S.
¹² °ri, B.; viḥāsi, S. ¹³ rattidi°, B.
¹⁴ ahantito, B. ¹⁵ upa°, B. B. ¹⁶ B. adds ca.
¹⁷ vimutto, B. ¹⁸ ayahasmī, S.
¹⁹ °tari, B.; udadāti, B.

Sīlavato Ānanda na cetanā karaṇīyā 'kinti me avipparisāro jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ sīlavato avipparisāro jāyeyyā.

Avipparisārino¹ Ānanda na cetanā karaṇīyā 'kinti me pāmojjaṃ² jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ avipparisārino pāmojjaṃ² jāyeyyā.

Pamuditena Ānanda na cetanā karaṇīyā 'kinti me pīti jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ pamuditassa pīti jāyeyyā.

Pitimanassa Ānanda na cetanā karaṇīyā 'kinti me kūyo passambheyyā' ti. Dhammatā esū Ānanda, yaṃ pitimanassa kūyo passambheyyā.

Passaddhakāyassa Ānanda na cetanā karaṇīyā 'kintūhaṃ³ sukhaṃ vedīyeyyan' ti. Dhammatā esū Ānanda, yaṃ passaddhakāyo sukhaṃ vedīyeyyā.

Sukhino Ānanda na cetanā karaṇīyā 'kinti me samādhi jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ sukhino samādhi jāyeyyā.

Samūhitassa Ānanda na cetanā karaṇīyā 'kintūhaṃ⁴ yathābhūtaṃ pajāneyyan' ti. Dhammatā esū Ānanda, yaṃ samūhito yathābhūtaṃ pajāneyyā.

Yathābhūtaṃ pajānatā Ānanda na cetanā karaṇīyā 'kinti me nibbidā jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ yathābhūtaṃ pajānanto nibbindeyyā⁵.

Nibbindantena Ānanda na cetanā karaṇīyā 'kinti me virāgo jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ nibbindanto virajjeyyā.

Virajjantena Ānanda na cetanā karaṇīyā 'kinti me vimutti jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ virajjanto vimutteyyā.

Vimuttena Ānanda na cetanā karaṇīyā 'kinti me vimuttiñāṇadassanaṃ uppajjeyyā' ti. Dhammatā esū Ānanda, yaṃ vimuttassa vimuttiñāṇadassanaṃ uppajjeyyā⁶ ti (Cf. A. V, p. 2 sq.; 312 sq.).

Idaṃ ni⁷

¹ 'nā, B. ² pāmujjam, B.

³ kintāyaṃ B.; kinti 'ham, S. ⁴ kintāyaṃ, B.

⁵ nibbidēyya, B.

⁶ upajj°, B.; upapa°, B.

⁷ B. S. in full.

Yadā have pātubhavanti dhammā *
ātāpino jhāyato brāhmaṇassa
atth' assa kaṇṭhā vapayanti sabbā
yato pajānāti sahetudhamman ti (Vin. I, p. 2;
 Ud. p. 1).

Idam ni^{o 1}

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
atth' assa kaṇṭhā vapayanti sabbā
yato khayam paccayānam avedī ti (Vin. I, p. 2;
 Ud. p. 2).

Idam ni^{o 2}

Kin nu kujjhasi mā kujjhi
akkodho³ Tissa te varam
kodhamānamakkhavinayattam⁴ hi⁵
Tissa brahmacariyam vussati ti (S. II, p. 282).

Idam ni^{o 2}

Kadāham Nundam passeyyam āraññam⁶ paṇsukūlikam
aññātūñchena yāpentam kāmesu anapekkhinan ti (S. II, *
 p. 281).

Idam ni^{o 2}

Kim su jhivvā⁷ sulham seti⁸ kim su jhivvā⁹ na socati¹⁰
kiss' assa¹¹ ekadhammassa vadham rocesi Gotamā ti? —
Kodham jhivvā¹² sulham seti kodham jhivvā¹² na socati
kodhassa visamūlassa madhuraggassa¹³ brāhmaṇa
vadham ariyā pasamsanti tam¹⁴ hi¹⁴ jhivvā¹² na socati ti
 (S. I, p. 161).

Idam ni^{o 2}

Kim¹⁵ sū¹⁵ hane uppatitam¹⁶ kim¹⁷ su jātam vinodaye
kiñ¹⁸ c'assu¹⁸ pajahe dhiro kissābhisamayo sukho? —

¹ S. in full.

² nibbe, S.

³ akodho, S. ⁴ °vinayanattam, S.; °vinayanattam, B.
⁵ ti, B. ⁶ ar°, S. ⁷ jhivvā, Com.; chitvā, B.; chetvā, B. S.

⁸ sehi, B. ⁹ jjhivvā, B.; chitvā, B.; chetvā, S.

¹⁰ socanti, B. ¹¹ kiñ c'assa, B. S.

¹² jhivvā, B.; chitvā, B.; chetvā, S. ¹³ °saggassa, S.

¹⁴ samvi, S. ¹⁵ ki, B. B.; su, all MSS.

¹⁶ uppat°, B. Com.; upat°, S.; upatt°, B.

¹⁷ ki, B. ¹⁸ ki ca su, B.

*Kodhaṃ hane uppaṭṭitaṃ¹ rāgaṃ jātaṃ vinodaye
avijjaṃ paṇahe² dhīro saccābhisamayo sukho ti³.*

Idaṃ ni^o 4

- * *Sattiyā viya omaṭṭho dayhamāne⁵ va³ matthake
kāmarāgapahānāya sato bhikkhu paribbaje⁶. —
Sattiyā viya omaṭṭho dayhamāne⁵ va³ matthake
sakkāyaditṭhipahānāya sato bhikkhu paribbaje ti
(S. I, p. 13; 53).*

Idaṃ ni^o 4

*Khayantā⁷ nicayā sabbe patanantā samussayā⁸
sabbesaṃ maraṇaṃ āgamaṃ sabbesaṃ jīvitam⁹ addhavaṃ⁹.
Etaṃ bhayaṃ¹⁰ maraṇaṃ pekkhamāno
puññāni kayirātha¹¹ sukkhāvahāni¹².
Khayantā¹³ nicayā sabbe patanantā samussayā¹⁴
sabbesaṃ maraṇaṃ āgamaṃ sabbesaṃ jīvitam addhavaṃ.
Etaṃ bhayaṃ maraṇaṃ pekkhamāno
lokāmisam paṇahe santi¹⁵-pekkho ti.*

Idaṃ ni^o 4

- Sukhaṃ sayanti munayo na te socanti¹⁶ Māvidha¹⁷
yesaṃ jhānarataṃ cittaṃ, paññavā susamāhito
āraddhaviriyo pahitatto oghaṃ tarati duttaraṃ¹⁸
* virato¹⁹ kāmasaṇṇāya sabbasaṃyojanātito²⁰
nandibhavaaparikkhīno²¹ so gambhīre na sīdati ti (Cf.
S. I, p. 53).*

Idaṃ ni^o 4

*Saddahāno arahataṃ dhammaṃ nibbānapattiyaṃ
sussusaṃ labhate paññaṃ appamatto vicalkhaṇo.*

¹ uppaṭṭ°, B.; upat°, B., S.

² apa°, B.

³ om. B.

⁴ nibbedha, S.

⁵ māno, B.

⁶ °je ti, B.

⁷ sabbe khayantā, B., S. (°nta).

⁸ pam°, S.; sapamussapayā, B.

⁹ °ta dhuvam, B.

¹⁰ bhaya, B.

¹¹ kiriyātha, B.

¹² sukha°, B.

¹³ sabbe kh°, B., S.

¹⁴ pam°, B.

¹⁵ santim, B.

¹⁶ socenti, S.

¹⁷ Madhiva, S.

¹⁸ dukkaram, B. B.

¹⁹ viratto, B. B.

²⁰ °tito, B.; sabbe s°, S.

²¹ nāndibhava°, S.; nandirāga°, B.

*Putirūpakārī dhuravā utthātā vindate dhanam
saccena kittim pappoti dadam mittāni ganthati¹
asmā lokā param lokaṃ evaṃ² pecca³ na socati⁴ ti (S. I, **

p. 214sq.).

Idam ni^o 5

*Sabbaganthapahinassa vipṇamuttassa te⁶ sato⁶
samanassa na taṃ sādhu yad⁷ aññam anusāsati.
Yena kenaci vaṇṇena samvāso Sakka jāyati
na taṃ aharati sappañño⁸ manasā anukampitum.
Manasā ce pasannena yad⁷ aññam anusāsati
na⁹ tena hoti saṃyutto yānukampā¹⁰ anuddayā ti
(S. I, p. 206).*

Idam ni^o 11

*Rāgo ca doso ca kuto nidānā
arati rati lomahaṃso kutojā
kuto samutthāya¹² manovitalakkā
kumārakā dhaṅkam iv' ossajanti? — **
*Rāgo ca doso ca ito nidānā¹³
arati rati lomahaṃso itojā
ito samutthāya manovitalakkā
kumārakā dhaṅkam iv' ossajanti.
Snehajā¹⁴ attasambhūtā¹⁵
nigrodhasseva khandhajā
puthū¹⁶ visattā¹⁷ kāmesu
māluvā va vitatā vane.
Ye naṃ pajānanti ito¹⁸ nidānam
te naṃ vinodenti suṇohi yakkha
te¹⁹ duttaraṃ ogham imaṃ taranti
atiṇṇapubbaṃ apunabbhavāyā ti (S. I, p. 207sq.).*

Idam ni^o 5

¹ gandh°, B. Com.; bandh°, B.

² sa ve, S.; evaṃ (=) sa ve, Com.

³ pacca, B.

⁴ oti (without ti), B.

⁵ nibbedha, S.

⁶ desato, S.

⁷ yam, B.

⁸ samp°, B.; sapa°, S.

⁹ after tena, B.

¹⁰ opī, B.

¹¹ nibbe, B.; nibbedha, S.

¹² oṭṭhānaya, S.

¹³ oṇam, S.

¹⁴ senaha°, B.

¹⁵ attha°, B. B.

¹⁶ puthu, B. S.

¹⁷ visatthā, B. B.

¹⁸ yato, S.

¹⁹ ta, B. S.

Dukkaraṃ Bhagavā sudukkaraṃ Bhagavā ti.

Dukkaraṃ vā pi karonti (Kāmadā ti Bhagavā) sekha¹ sī-
lasamāhitā² tñitattā²

anāgāriyupetassa³ tuṭṭhi hoti sukhāvahā ti.

Dullabhaṃ Bhagavā yad idaṃ tuṭṭhi ti.

Dullabhaṃ vā pi labhanti (Kāmadā ti Bhagavā) cittavū-
pasame ratā

yesaṃ⁴ divā ca ratto ca bhāvanāya rato mano ti.

Dussamādaham⁵ Bhagavā yad idaṃ cittaṃ ti.

Dussamādaham⁵ vā pi samādahanti⁶ (Kāmadā ti Bhagavā)
indriyūpasame ratā

te chetvā maccuno jālaṃ ariyā gacchanti Kāmadā ti.

Duggamo Bhagavā visamo maggo ti.

Duggame visame vā pi ariyā gacchanti Kāmada

anariyā visame magge papatuntī avamsirū

ariyānaṃ so samo maggo ariyā hi visame samā ti (S. I, p. 48).

Idaṃ ni⁷

Idaṃ hitaṃ Jetavanaṃ isisaṃghanisevitaṃ

āvuttam⁸ dhammarājena pītisañjananaṃ mama.

Kammaṃ vijjā ca dhammo⁹ ca sīlaṃ jīvitaṃ uttamaṃ

etena maccū¹⁰ sujjhanti na gottena dhanena vā.

Tasmā hi paṇḍito poso sampassaṃ attham attano

yoniso vicine dhammaṃ evaṃ tattha visujjhati.

Sāriputto¹¹ va paññāya sīlena¹¹ upasamena ca

yo pi pārāṅgato¹² bhikkhu etāva¹³ paramo siyū ti (S. I,

p. 33 sq.; 55; cf. II, p. 277).

Idaṃ ni⁷

Atītaṃ nānvāgameyya¹⁴ na paṭikkhhe¹⁵ anāgataṃ

yad atītaṃ palīnaṃ tam¹⁶ appattaṃ ca anāgataṃ.

¹ sekha°, B.

² tñitattā, S.

³ ana°, B., S.

⁴ ca sam, S.

⁵ dussamādarahaṃ, B.

⁶ samārahanti, B.

⁷ nibbedha, S.

⁸ āvuttam, B.; avuttam tam, S.

⁹ dhammā, B.

¹⁰ mavā, S.

¹¹ sīle, B.

¹² pārāg°, B.

¹³ ettāva, B.

¹⁴ na anvā°, B.; nanvā°, S.

¹⁵ ppaṭi°, B.

¹⁶ ti, S.

*Paccuppannaṃ ca yo¹ dhammaṃ tattha tattha vipassati
asaṃhiraṃ² asaṃkappaṃ taṃ vidvā-m-anubrūhaye.*

*Ajj' eva kiccaṃ³ ātappaṃ⁴, ko jaññā maraṇaṃ suve?
na hi no saṃkar'⁵ antena mahāsenena maccunā. **

*Evaṃ vihāri ātāpi ahorattam atanditaṃ
taṃ ve bhadd'ekaratto⁶ ti santo ācikkhate munī ti.*

Idaṃ ni⁷

*Cattā⁸ imāni bhikkhave sacchikātabbāni. Katamāni
cattāri?*

*Atthi bhikkhave dhammā cakkhunā paññāya ca sacchi-
kātabbā. Atthi dhammā satiyā paññāya ca sacchikātabbā.
Atthi dhammā kāyena paññāya ca sacchikātabbā. Atthi
dhammā paññāya veditabbā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā cakkhunā paññāya ca
sacchikātabbā?*

*Dibbacakkhu⁹ suvisuddhaṃ atikkantamānusaṃsaṃ¹⁰ cakkhu-
nā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā satiyā paññāya ca sacchi-
kātabbā?*

Pubbenivāsānussati satiyā paññāya ca sacchikātabbā.

*Katame ca bhikkhave dhammā kāyena paññāya ca sacchi-
kātabbā?*

Idhividhā nirodho kāyena paññāya ca sacchikātabbā.

*Katame ca bhikkhave dhammā paññāya¹¹ veditabbā
paññāya ca sacchikātabbā?*

*Āsvānaṃ khaye ñāṇaṃ paññāya¹² veditabbā paññāya
ca sacchikātabbā ti (Cf. A. II, p. 182 sq.).*

Idaṃ nibbedhabhāgiyaṃ suttam.

5. Tattha katamaṃ asekhabhāgiyaṃ suttam?

Yassa selūpamaṃ cittaṃ ʔhitaṃ¹³ nānupakampati

virattaṃ rajanīyesu kopaneyye¹⁴ na kuppati

yass' evaṃ bhāvitaṃ cittaṃ kuto naṃ dukkham essati ti

(Ud. p. 41).

¹ yaṃ, B.

² ʔhiraṃ, S.

³ kiccaṃ, B.

⁴ kātabbā, B.

⁵ saṃgar', S.

⁶ ʔrato, B.

⁷ B., S. in full.

⁸ ʔcakkhuṃ, S.

⁹ ʔnussakaṃ, B.

¹⁰ B., adds ca.

¹¹ ʔtā, B.

¹² ʔñīye, B.

Idaṃ asekhabbhāgiyaṃ suttaṃ.

Āyasmato ca¹ Sāriputtassa cārīkā dasamaṃ veyyākara-
ṇaṃ kātābbaṃ ti.

Idaṃ asekhabbhāgiyaṃ suttaṃ.

Yo brāhmaṇo bāhitapāpadhammo
nīhuhumko² nīkkasāvo yatatto³

vedantaḡ vusitabrahmacariyo⁴

dhammena so brāhmaṇo⁵ brahmacāraṇaṃ⁶ vadeyya

yass' ussādā n'atthi kuhīci⁷ loke ti (Vin. I, p. 3; Ud.
p. 3).

Idaṃ a°⁸

Bāhitvā pāpake dhamme ye caranti sadā satā

khīṇā⁹ saṃyojanā buddhā te ve lokasmiṃ¹⁰ brāhmaṇā ti
(Ud. p. 4).

Idaṃ a°¹¹

Yattha āpo ca paṭhavī¹² tejo vāyo na gādhati (S. I,
p. 15; cf. D. I, p. 223).

Na tattha sukkā jotanti ādicco na ppakāsati¹³
na tattha candimā bhāti¹⁴ tamo tattha na vijjati.

Yadā ca attanā vedī muni monena brāhmaṇo
attha rūpā arūpā ca sukhadukkhā paṇuccatī ti.

Idaṃ a°¹⁵

Yadā sakesu dhammesu pāragū hoti brāhmaṇo
attha etaṃ pisācaṇ ca pakkulaṇ¹⁶ cātivattatī ti (Ud. p. 5).

Idaṃ a°¹⁷

Nābhinandati āyantiṃ¹⁸ pakkamantiṃ¹⁹ na socati
saṅgā Saṅgāmajhiṃ²⁰ muttam²¹ tam ahaṃ brūmi brāhma-
ṇaṃ ti (Ud. p. 6).

Idaṃ a°²²

¹ om. B.² nīhuhumko, B. S.

³ yatatto, B.

⁴ vū°, B. S. ⁵ B. S. add ca.

⁶ brahmaṇa°, B.

⁷ kuhici, B.; kuhim ca, S.; kucici, B.

⁸ asekhabbhāgiyaṃ, S. ⁹ °ṇa, B.

¹⁰ °smi, B. B. ¹¹ S. in full.

¹² pak°, B. ¹³ bhāsati, B.

¹⁴ asekhā, S. ¹⁵ vakkalam, S.

¹⁶ °ti, B. S. ¹⁷ °ti, all MSS.

¹⁸ °jhiṃ uttamam, B.

*Na udakena suci¹ hoti bahvettha² nhāyati jano
yamhi saccañ ca dhammo ca so suci so ca brāhmaṇo ti* (Ud. p. 6).

Idaṃ a^o 3

*Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
vidhūpayam tittḥati Mārasenam
suriyo va obhāsayaṃ antalikikhan ti* (Vin. I, p. 2;
Ud. p. 2).

Idaṃ a^o 3

*Santindriyaṃ passatha iriyamānaṃ
tevijjapattaṃ apahānadhammaṃ,
sabbāni yogāni upātivatto
akāñcano iriyati paṃsukūliko.
Taṃ devatā sambahulā ulārā
brahmavimānaṃ upasaṃkamitvā
ājāniyaṃ⁴ jātibalanisedhaṃ⁵
n-idha⁶ namassanti pasannacittā: —
Namo te purisājanāna nāmo te purisuttama
yassa tenābhijānāma kiṃ⁷ tvaṃ⁸ nissāya jhāyasī⁹ ti¹⁰.*

Idaṃ a^o 3

*Sahāyā vat' ime bhikkhū cīrarattaṃ¹¹ sametikā
sameti nesam saddhammo dhamme buddhappavedite¹².
Suvinātā Kappinena dhamme ariyappavedite¹³
dhārenti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti*
(S. II, p. 285).

Idaṃ a^o 3

*Na yidaṃ sithilam ārabba na yidaṃ appena thāmasā
nibbānaṃ adhiḡantabbaṃ¹⁴ sabbaganthappamocanaṃ¹⁵.*

¹ sucino, S. ² bahvettha, S.; pahettha, B.

³ asekha, S. ⁴ °niyaṃ, S.

⁵ °balaṃ ni°, S.; °phala°, B.; °phalaṃ nisedha, B.

⁶ nilaṃ, S. ⁷ ki, B.; B. has kimhi for kiṃ tvaṃ.

⁸ ti, S. ⁹ °ti, B.

¹⁰ For the last two verses, see S. III, p. 91; A. V, p. 325 sq.;
Thag. v. 1084; 1179 ab.

¹¹ cira°, B. ¹² °buddhapa°, B. ¹³ ariyapa°, B.

¹⁴ avag°, B. ¹⁵ °gandhapa°, B.

*Ayaṇ ca daharo bhikkhu ayaṃ uttamaporiso
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti*
(S. II, p. 278).

Idaṃ a°¹

*Dubbaṇṇako lūkhacīvaro Mogharājā sadā sato
khīṇāsavo viṣaṃyutto katakicco anāsavo
tevijjo iddhipatto ca cetopariyāyakovido² (cf. S. I, p. 146)
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti.*

Idaṃ a°¹

*Tathāgato bhikkhave araham sammāsambuddho rūpassa
nibbidā virāgā nirodhā anuppādā³ vimutto sammāsambuddho
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto rūpassa
nibbidā virāgā nirodhā anuppādā vimutto paññāvimutto ti
vuccati. Tathāgato bhikkhave araham sammāsambuddho
vedanāya . . .⁴ saññāya . . . saṃkhārānaṃ . . . viññānassa
nibbidā virāgā nirodhā anuppādā vimutto sammāsambuddho
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto . . .⁵ viññā-
nassa nibbidā virāgā nirodhā anuppādā vimutto paññāvi-
mutto ti vuccati. Tatra bhikkhave ko viseso ko adhippā-
yoso kiṃ nānākaranaṃ Tathāgatassa arahato sammāsam-
buddhassa paññāvimuttena bhikkhunā ti?*

Bhagavaṇmūlakā no bhante dhammā . . .⁶

*Tathāgato bhikkhave araham sammāsambuddho anuppan-
nassa maggassa uppādetā asaṇṇatassā maggassa saṇṇanetā
anakkhātassa maggassa akkhātā maggaññū maggavidū
maggakovido. Maggānugā ca bhikkhave etarahi sāvakā
viharanti pacchāsamanāgatā.*

*Ayaṃ kho bhikkhave viseso ayaṃ adhippāyoso idaṃ nā-
nākaranaṃ Tathāgatassa arahato sammāsambuddhassa pañ-
ñāvimuttena bhikkhunā ti (S. III, p. 65 sq.).*

Idaṃ asekhabhāgiyaṃ suttam.

6. Tattha katamaṃ saṃkilesabhāgiyaṇ ca vāsanābhāgi-
yaṇ ca suttam?

¹ asekhā, S.

² °pariya ko°, B.

³ anupādā, B. throughout.

⁴ la, B.

⁵ pa, B.

⁶ pe, B.

*Channam ativassati vivaṭaṃ nātivassati
tasmā channaṃ vivaretha, evaṃ taṃ nātivassati¹ ti* (Ud.
p. 56).

Channam ativassati ti saṃkilesa. Vivaṭaṃ nāti-
vassati ti vāsanā. Tasmā channaṃ vivaretha, evaṃ
taṃ nātivassati ti ayaṃ saṃkilesa ca vāsanā ca.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.

*Cattāro 'me² mahārāja puggalā santo saṃvijjamānā lo-
kasmiṃ. Katame cattāro?*

*Tamo tamaparāyano, tamo jotiparāyano, jotī tamaparā-
yano, jotī jotiparāyano ti* (A. II, p. 85).

Tattha yo ca puggalo jotī tamaparāyano yo ca puggalo
tamo tamaparāyano, ime dve puggalā saṃkilesabhāgiyā.
Yo ca puggalo tamo jotiparāyano yo ca puggalo jotī jotī-
parāyano, ime dve puggalā vāsanābhāgiyā³.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.

7. Tattha katamaṃ saṃkilesabhāgiyaṃ ca nibbedhabhā-
giyaṃ ca suttam?

Na taṃ dalhaṃ bandhanam āhu dhīrā

yad āyasaṃ⁴ dārujaṃ pabbajaṃ ca

sārattarattā maṇikundalesu

puttesu dāresu ca yā apekkhā⁵ ti (S. I, p. 77; Dhṛp.

v. 345; Jāt. II, p. 140).

Ayaṃ saṃkilesa.

Etam dalhaṃ bandhanam āhu dhīrā

chārinam sikkhāṃ dappamuṇaṃ

etaṃ pi chetvāna paribbajanti

anapekkhino kāmasulhaṃ pahāyā⁶ ti (S. I, p. 77;

Dhṛp. v. 346; Jāt. II, p. 140).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

*Yaṃ ca bhikkhave ceteti yaṃ ca pakappeti yaṃ ca anu-
seti, ārammaṇam etaṃ hoti viññāṇassa tṭhiyā. Ārammaṇe
sati patitṭhā⁷ viññāṇassa hoti. Tasmīṃ patitṭṭhite viññāṇe*

¹ °ti (without ti), S.

² om. S.

³ B₁ adds ti.

⁴ ay°, Com.

⁵ apekkhā, B₁.

⁶ om. B₁.

⁷ B₁ inserts tassa.

virūlhe āyati punabbhavābhiniṇṇibbatti hoti. Āyati punabbhavābhiniṇṇibbattiyaṃ sati āyati jāti-jarāmaraṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

No ce bhikkhave ceteti no ce¹ pakappeti atha ce anuseti², ārammaṇam etaṃ hoti viññāṇassa tṭhiyā. Ārammaṇe sati patitṭhā³ viññāṇassa hoti. Tasmim patitṭhite viññāṇe virūlhe āyati punabbhavābhiniṇṇibbatti hoti. Āyati punabbhavābhiniṇṇibbattiyaṃ sati āyati jāti-jarāmaraṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti ti (S. II, p. 65).

Ayaṃ saṃkilesa.

Yato ca bhikkhave no ca⁴ ceteti no ca⁵ kappeti no ca anuseti, ārammaṇam etaṃ na hoti viññāṇassa tṭhiyā. Ārammaṇe asati patitṭhā³ viññāṇassa na hoti. Tasmim⁶ apatitṭhite viññāṇe avirūlhe āyati punabbhavābhiniṇṇibbatti na⁷ hoti. Āyati punabbhavābhiniṇṇibbattiyaṃ asati āyati jāti-jarāmaraṇasokaparidevadukkhadomanassūpāyāsā nirujjhan-ti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti ti (S. II, p. 65 sq.).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

8. Tattha katamaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam?

Samuddo samuddo ti kho bhikkhave assutavā puthujjano bhāsati. N'eso bhikkhave ariyassa vinaye samuddo, mahā⁸ eso bhikkhave udakarūsi mahā udakamāro. Cakkhum⁹ bhikkhave purisassa samuddo, tassa rūpamayo vego ti¹⁰ (S. IV, p. 157).

Ayaṃ saṃkilesa.

Yo taṃ rūpamayaṃ vegaṃ sahati, ayaṃ vuccati bhikkhave atāri cakkhu samuddaṃ sa-ūmiṃ¹¹ sāvaṭṭaṃ sagahaṃ¹²

¹ ca, S.

² seti, S.

³ all MSS. insert tassa.

⁴ om. B., S.

⁵ ce, B.

⁶ tad, B., S.

⁷ om. S.

⁸ hoti, S.

⁹ cakkhu, B., S.

¹⁰ om. B.

¹¹ omi, B., S.

¹² saṃgahaṃ, B.

sarakkhasaṃ¹ tiṇṇo pāraṅgato² thale tiṭṭhati brāhmaṇo ti (S. IV, p. 157).

Ayaṃ asekho.

Sotaṃ bhikkhave | pe³ | ghānaṃ ... jivhā ... kāyo ...⁴
mano bhikkhave purisassa samuddo, tassa dhammamayo
vego ti (S. IV, p. 157).

Ayaṃ saṃkilesa.

Yo taṃ dhammamayaṃ vegaṃ sahati, ayaṃ vuccati
bhikkhave atāri mano samuddaṃ sa-ūmiṃ⁵ sāvaṭṭaṃ saga-
haṃ⁶ sarakkhasaṃ tiṇṇo pāraṅgato² thale tiṭṭhati brāhmaṇo
ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ avoca Bhagavā, idaṃ vatvāna⁷ Sugato athāparam
etaḍ avoca Saṭṭhā: —

Yo imaṃ samuddaṃ sagahaṃ sarakkhasaṃ

sa-ūmiṃ⁸ bhayaṃ duttaraṃ⁹ accatāri

savedantaḡ vusitabrahmacariyo¹⁰

lokantaḡ pāraṅgato² ti vuccati ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

Cha yime¹¹ bhikkhave baḷisā lokasmiṃ anayāya sattānaṃ
byāpādāya¹² pāṇānaṃ. Kalame cha?

Santi bhikkhave cakkhaviññeyyā rūpā itṭhā kantā manāpā
piyarūpā kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu abhi-
nandati abhivadati ajjhosāya¹³ tiṭṭhati, ayaṃ vuccati bhik-
khave bhikkhu gilabhaḷiso Mārassa anayaṃ āpanno byasanam
āpanno yathākāmaṃ karaṇīyo pāpimato.

Santi bhikkhave sotaviññeyyā saddā | pe¹⁴ | ghānaviññeyyā
gandhā ... jivhaviññeyyā rasā ... kāyaviññeyyā phoṭṭhabbā
... manoviññeyyā dhammā itṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu abhinandati abhi-

¹ °sa, B.

² pārag°, S.

³ pa, B. B.

⁴ pe, S.

⁵ °mi, S.

⁶ °gehaṃ, B.

⁸ °mi, B.; ummi, S.

⁷ vatvā, B.

¹⁰ vū°, S.

⁹ dukkaraṃ, B.

¹² °dhāya, B.

¹¹ ime, S.

¹³ ajjhosa, S.

¹⁴ pa, B. B.; om. S.

vadati ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu gilabaliso Mārassa anayaṃ āpanno byasanaṃ āpanno yathākāmaṃ karaṇīyo pāpimato ti (Cf. S. IV, p. 159).

Ayaṃ saṃkilesa.

Santi ca¹ bhikkhave cakkuvinñeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na² ajjhosāya² tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedhi balisaṃ paribhedhi balisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmaṃ karaṇīyo pāpimato³.

Santi ca bhikkhave sotavinñeyyā saddā | pe⁴ | ghāna-jivhākāya-manovinñeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na⁵ ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedhi balisaṃ paribhedhi balisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmaṃ karaṇīyo pāpimato ti (S. IV, p. 159).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ.

9. Tattha katamaṃ⁶ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ?

* Ayaṃ loko santāpajāto phassapareto⁷ rodam⁸ vadati attano yena yena hi maññanti⁹, tato taṃ hoti aññathā. Aññathābhāvi¹⁰ bhavasatto¹¹ loko bhavam¹² evābhinandati yad abhinandati taṃ bhayaṃ, yassa bhāyati taṃ dukkhaṃ ti (Ud. p. 32 sq.).

Ayaṃ saṃkilesa.

Bhavappahānāya¹³ kho paṇ' idaṃ brahmacariyaṃ vussati ti (Ud. p. 33).

Ayaṃ nibbedho.

¹ S. adds kho.

² anajjhe, S.

³ S. adds ti.

⁴ pa, B.

⁵ om. B.; n', S.

⁶ om. S.

⁷ parato, B.; all MSS., save Com., have passa⁸

⁸ bhedaṃ, S.; rogaṃ, Com.

⁹ maññati, B.

¹⁰ bhavi, B.

¹¹ ayaṃ bho, B. Com.

¹² bhavarāgaṃ, B.

¹³ bhavi¹⁰, B.; bhavavijjakāhāya, S.

Ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vippanamokkham āhaṃsu, sabbe te avippamuttā bhavasmā¹ ti vadāmi. Ye vā pana keci samaṇā vā brāhmaṇā vā vibhavana² bhavassa nissaraṇam āhaṃsu, sabbe te anissaṭṭā bhavasmā³ ti vadāmi. Upadhiṃ hi paṭicca dukkham idaṃ sambhoti ti (Ud. p. 33).

Ayaṃ saṃkilesa.

Sabbupādānakikkhayaṃ n'atthi dukkhassa sambhavo ti
(Ud. p. 33).

Ayaṃ nibbedho.

*Lokam imaṃ passa puthu avijjāya paretam bhūtaṃ bhū-
tarataṃ bhavā aparimuttaṃ. Ye hi keci bhavā⁴ sabbadhi
sabbatthataṃ, sabbe te bhavā aniccā dukkhā vipariṇāma-
dhammā ti (Ud. p. 33).*

Ayaṃ saṃkilesa.

*Evam etaṃ yathābhūtaṃ sammappaññāya⁵ passato
bhavatanhā pahīyati⁶ vibhavaṃ nābhinandati.*

Sabbaso tanhāsaṃkhaya⁷ asesavirāgaṇirodho nibbānaṃ ti
(Ud. p. 33).

Ayaṃ nibbedho.

*Tassa nibbutassa bhikkhuno anuppādā punabbhavo na⁸ hoti.
Abhibhūto Māro vijito saṃgāmo upaccagū sabbabhavāni tadā
ti (Ud. p. 33).*

Ayaṃ asekho.

*Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekha-
bhāgiyaṃ ca suttam.*

Cattāro 'me bhikkhave puggalā. Katame cattāro?

*Anusotagāmi, paṭisotagāmi⁹, thitatto, tiṇṇo pāraṅgato
thale tiṭṭhati brāhmaṇo ti (A. II, p. 5).*

*Tattha yo 'yaṃ puggalo anusotagāmi, ayaṃ puggalo
saṃkilesabhāgiyo. Tattha yo 'yaṃ⁹ puggalo paṭisotagāmi
yo ca¹⁰ thitatto¹¹, ime dve puggalā nibbedhabhāgiyā.*

¹ bhavamhā, B.; bhavassamā, S.

² vibhāvena, S. ³ bhavamhā, B.

⁴ bhagavā, B. ⁵ dhamma°, B.

⁶ pahinā, B. ⁷ tanhākhayo, B.

⁸ om. S. ⁹ ca, B. ¹⁰ om. B.

¹¹ tattho, B. S.

Tattha yo 'yaṃ puggalo tiṇṇo pāraṅgato thale tiṭṭhati
brāhmaṇo, ayaṃ asekho¹.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhā-
bhāgiyaṃ ca suttam.

10. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhā-
giyaṃ ca nibbedhabhāgiyaṃ ca suttam?

* *Chalābhijātiyo.*

*Atthi puggalo kaṇho kaṇhābhijātiko kaṇhaṃ dhammaṃ²
abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko sukkaṃ
dhammaṃ abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko
akaṇhaṃ asukkaṃ akaṇha³-asukkavipākaṃ accantaṃ⁴
niṭṭhaṃ⁵ nibbānaṃ ārādheti. Atthi puggalo sukko sukkābhi-
jātiko kaṇhaṃ dhammaṃ abhijāyati. Atthi puggalo sukko
sukkābhijātiko sukkaṃ dhammaṃ abhijāyati. Atthi puggalo
sukko sukkābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavi-
pākaṃ accantaṃ⁶ niṭṭhaṃ⁵ nibbānaṃ ārādheti (Cf. A. III,
p. 384sq.).*

Tattha yo ca puggalo kaṇho kaṇhābhijātiko kaṇhaṃ
dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko
kaṇhaṃ dhammaṃ abhijāyati, ime dve puggalā saṃkilesa-
bhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko sukkaṃ
dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko
sukkaṃ dhammaṃ abhijāyati, ime dve puggalā vāsanā-
bhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko akaṇhaṃ
asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁷ niṭṭhaṃ⁸ nibbā-
naṃ ārādheti yo ca puggalo sukko sukkābhijātiko akaṇhaṃ
asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁶ niṭṭhaṃ⁹ nib-
bānaṃ ārādheti, ime dve puggalā nibbedhabhāgiyā¹⁰.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbe-
dhabhāgiyaṃ ca suttam.

Cattār'imāni bhikkhave kammāni. Katamāni cattāri?

¹ sekho, B.

² jātaṃ, S.

³ om. S.

⁴ accanta°, B. B.; antaṃ, S.

⁵ diṭṭhiṃ, B.

⁶ accanta°, B. B.

⁷ accanta°, B.

⁸ om. B.

⁹ diṭṭhi, B.

¹⁰ S. adds ti.

Atthi kammaṃ kaṇhaṃ kaṇhavipākaṃ. Atthi kammaṃ sukkam sukkavipākaṃ. Atthi kammaṃ kaṇhaṃ¹ sukkam² kaṇhasukkvipākaṃ. Atthi kammaṃ akaṇhaṃ asukkam akaṇha-asukkvipākaṃ³ kammuttamaṃ kammasetṭhaṃ kammakkhaya⁴ samvattati (A. II, p. 230).

Tattha yaṇ ca kammaṃ kaṇhaṃ kaṇhavipākaṃ yaṇ ca kammaṃ kaṇhaṃ⁴ sukkam⁴ kaṇhasukkvipākaṃ, ayam saṃkilesa, yaṇ ca kammaṃ sukkam sukkavipākaṃ, ayam vāsanā, yaṇ ca kammaṃ akaṇhaṃ asukkam akaṇha-asukkvipākaṃ² kammuttamaṃ kammasetṭhaṃ kammakkhaya⁵ samvattati, ayam nibbedho⁵.

Idaṃ saṃkilesabhāgiyaṇ ca vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ ca suttam.

11. Tattha katamaṃ vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ ca suttam?

Laddhāna mānusattam⁶ dve kiccaṃ aliccaṃ eva ca sukiccaṇ⁷ c'eva⁸ puññāni saṃyojanavippahānaṃ vā ti. Sukiccaṇ⁷ c'eva⁸ puññāni ti vāsanā. Saṃyojana-vippahānaṃ vā ti nibbedho.

Puññāni karitvāna saggā saggam⁹ vajanti katapuññā saṃyojanapahānā jarāmarañā vippamuccanti¹⁰ ti.

Puññāni karitvāna saggā saggam vajanti katapuññā ti vāsanā. Saṃyojanapahānā jarāmarañā vippamuccanti¹¹ ti nibbedho⁵.

Idaṃ vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ ca suttam.

Dve 'māni bhikkhave padhūnāni. Katamāni dve?

Yo ca agārasmā anagāriyaṃ¹² pabbajitesu civarapiṇḍa-pātasenāsanaḡilānapaccayaḡhesajjaparikkhāraṃ pariccajati, yo ca agārasmā anagāriyaṃ¹² pabbajitesu sabbaḡpadhipātinisaggo taṇhaḡikkhayaḡ virāgo nirodho nibbānaṃ¹³ ti (Cf. A. I, p. 49).

¹ kaṇhasukkam, B. ² B. S. insert kammaṃ.

³ kkhaya, S. ⁴ kaṇhasukkam, B.; om. B.

B., S. add ti. ⁶ manussattam, S. ⁷ sa°, B., S.

⁸ ñeva, B., ⁹ saggā, B.

¹⁰ °ti (without ti), B.; vimuccanti, S. ¹¹ vimuccanti, S.

¹² anā°, B., ¹³ nam (without ti), B.

Tattha yo agārasmā anagāriyaṃ pabbajitesu cīvarapaṇḍapāta¹ - | pe² | parikkhāraṃ pariccajati, ayaṃ vāsanaṃ, yo³ agārasmā anagāriyaṃ pabbajitesu sabbūpadhipatīnissaggo tanhakkhaya virāgo nirodho nibbānaṃ, ayaṃ nibbedho⁴.

Idaṃ vāsanaḥbhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

Tattha tanhāsaṃkilesabhāgiyaṃ suttam tanhāpakkhen⁵ eva niddisitaḥbham⁵. Tihi tanhāhi: kāmataṇhāya bhavataṇhāya vibhavataṇhāya, yena yena vā pana vatthunā ajjhositā⁶, tena ten⁷ eva⁷ niddisitaḥbham⁵. Tassa⁸ vitthāro: chattimsa tanhājālīniyā⁹ vicaritāni.

Tattha ditthisaṃkilesabhāgiyaṃ suttam ditthipakkhen⁵ eva niddisitaḥbham⁵. Ucheda-sassatena, yena yena vā pana vatthunā ditthivasena abhinivisati 'idaṃ eva saccaṃ mogham aññaṃ' ti, tena ten⁷ eva niddisitaḥbham⁵. Tassa¹⁰ vitthāro: dvāsaṭṭhi ditthigatāni.

Tattha¹¹ duccharisaṃkilesabhāgiyaṃ suttam cetanāya¹² cetasikakammena¹³ niddisitaḥbham¹⁴, tihi duccharitehi: kāyaduccharitena vacīduccaritena manoduccharitena. Tassa vitthāro: dasa akusalakamma-pathā (Cf. p. 95 sq.).

Tattha tanhāvodānabhāgiyaṃ suttam samathena niddisitaḥbham¹⁴, ditthivodānabhāgiyaṃ suttam vipassanāya niddisitaḥbham¹⁴, duccharitavodānabhāgiyaṃ suttam sucaritena¹⁵ niddisitaḥbham¹⁴.

Tiṇi akusalamūlāni . . . Tam kissa hetu? Saṃsāraṣṣa nibbattiyaṃ tathā nibbatte saṃsāre kāyaduccharitaṃ . . . kāyasucaritaṃ . . . vacīduccaritaṃ . . . vacīsucaritaṃ . . . manoduccharitaṃ . . . manosucaritaṃ . . .

Iminā asubhena¹⁶ kamma-vipākena idaṃ bālulakkhaṇaṃ nibbattati ti.

¹ ote, S. ² pa, B.; la, B. ³ ayaṃ, S.

⁴ B. adds ti. ⁵ nidissī°, B. ⁶ ajjhā°, B.; ajjhosaṇā, S.

⁷ S. adds vatthunā. ⁸ tassā B.; B. S. add tanhāya.

⁹ tanhāya jā°, S. ¹⁰ tassā, B. S.

¹¹ om. B. S. ¹² B. adds ca.

¹³ cetayitvā ca na kammena, B. S. (S. omits na before kammena).

¹⁴ nidissī°, B. ¹⁵ S. adds manoduccharitena.

¹⁶ asutena, B.; S. has kammena asubhavipākena for asu° kamma°

Idaṃ saṃkilesabhāgiyaṃ suttam.

*Iminā subhena kammavipākena idaṃ mahāpurisalakkha-
ṇaṃ nibbattati ti.*

Idaṃ vāsanābhāgiyaṃ suttam.

Tattha saṃkilesabhāgiyaṃ suttam catūhi kilesabhūmihi
niddisitabbam: anusayabhūmiyā, pariyuṭṭhānabhūmiyā, sam-
yojanabhūmiyā, upādānabhūmiyā.

Sānuyassa pariyuṭṭhānaṃ jāyati, pariyuṭṭhito samyu-
jati, samyujjanto upādiyati.

Upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā
jarāmaranāsokaparidevadukkhadomanassūpāyāsā sambha-
vanti. Evaṃ etassa kevalassa dukkhakkhandhassa samu-
dayo hoti.

Imāhi catūhi kilesabhūmihi sabbe kilesā saṃgahaṃ sam-
osaraṇaṃ gacchanti.

Idaṃ saṃkilesabhāgiyaṃ suttam.

Vāsanābhāgiyaṃ suttam tihi sucaritehi niddisitabbam¹.
Nibbedhabhāgiyaṃ suttam catūhi saccehi niddisitabbam².
Asekkabhāgiyaṃ suttam tihi dhammehi niddisitabbam³.
Buddhadhammehi paccekabuddhadhammehi sāvakabhūmiyā
jhayivisaye niddisitabban⁴ ti.

12. Tattha katame aṭṭhārasa mūlapadā?

*

Lokikaṃ lokuttaraṃ lokikaṇ ca lokuttaraṇ ca, sattā-
dhiṭṭhānaṃ dhammādhīṭṭhānaṃ sattādhiṭṭhānaṇ ca dham-
mādhīṭṭhānaṇ ca, ñāṇaṃ ñeyyaṃ ñāṇaṇ ca ñeyyaṇ ca,
dassanaṃ bhāvanā dassanaṇ ca bhāvanā ca, sakavacanaṃ
paravacanaṃ sakavacanaṇ ca paravacanaṇ ca, vissajja-
niyaṃ⁵ avissajjaniyaṃ vissajjaniyaṇ ca avissajjaniyaṇ ca,
kammaṃ vipāko kammaṇ ca vipāko ca, kusalaṃ akusalaṃ
kusalaṇ ca akusalaṇ ca, anuññātaṃ paṭikkhittam anuññā-
taṇ ca paṭikkhittaṇ ca, thavo cā ti.

a) Tattha katamaṃ lokikaṃ?

*Na hi pāpaṃ³ kataṃ³ kammaṇ sajjū⁴ khīraṃ va muccati⁵ **
dahantaṃ bālaṃ anveti bhasmāchanno va pāvako⁵ ti

(Dhp. v. 71).

¹ nidisi°, B.

² visa°, B. B. *throughout*.

³ pāpakam tam, B. ⁴ sajjja, B. B. Com. ⁵ pāpako, S.

Idaṃ lokikaṃ.

*Cuttār' imāni bhikkhave agatigamanāni¹. Sabbam² | pe³ |
nīhiyate tassa yaso kālapakkhe va candimā ti*
(A. II, p. 18).

Idaṃ lokikaṃ.

*Aṭṭh' ime bhikkhave lokadhammā. Katame aṭṭha?
Lābho alābho yaso ayaso nindā paṣaṃsā sukham dukkham.
Ime kho bhikkhave aṭṭha lokadhammā ti* (A. IV, p. 157).

Idaṃ lokikaṃ.

b) Tattha katamaṃ lokuttaram?

*Yass' indriyāni samathāngatāni
assā⁴ yathā⁵ sārathinā sudantā
pahinamānassa anāsavassa
devā pi tassa pihayanti tādino ti* (Dhp. v. 94;
cf. Thag. v. 205).

Idaṃ lokuttaram.

*Pañc' imāni bhikkhave indriyāni lokuttarāni. Katamāni
pañca?*

*Saddhindriyaṃ viriyindriyaṃ⁶ satindriyaṃ samādhindri-
yaṃ paññindriyaṃ.*

Imāni kho bhikkhave pañc' indriyāni lokuttarāni ti (Cf.
S. V, p. 193).

Idaṃ lokuttaram.

Tattha katamaṃ lokikaṃ ca lokuttaraṃ ca?

Laddhāna mānusattaṃ⁷ dve kiccaṃ akiccaṃ eva cā ti (Cf.
p. 159)

dve gāthā.

*Yaṃ iha⁸ sukkiccaṃ⁹ c'eva puññāni ti ca puññāni
karitvāna saggā saggam vajanti katapuññā ti ca,
idaṃ lokikaṃ. Yaṃ iha¹⁰ samyojanavippahānam vā
ti ca samyojanapahānā jarāmarañā vippamuccanti¹¹
ti ca, idaṃ lokuttaram.*

Idaṃ lokikaṃ ca lokuttaraṃ ca.

¹ B₁. S. add ti. ² sabba, B. B₁. ³ pa, B. B₁.

⁴ yassā, B. ⁵ rathā, B₁. ⁶ after satī^o, B₁.

⁷ tanusattaṃ, S. ⁸ imā, S.

⁹ sa^o, B₁. S. ¹⁰ idaṃ, S.

¹¹ vimu^o, S.; °muttanti (without ti), B₁.

Viññāne hi bhikkhave āhāre sati nāmarūpassa avakkanti hoti. Nāmarūpassa avakkantiyā sati punabbhavo hoti. Punabbhave sati jāti hoti. Jātiyā sati jarāmaranasokaparidevadulkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Seyyathā pi bhikkhave mahārukkho, tassa yāni c'eva mūlāni adho gamāni yāni ca tiriyaṃ gamāni, sabbāni tāni uddhaṃ ojaṃ abhiharanti, evaṃ hi so bhikkhave mahārukkho tadāhāro tadupādāno ciraṃ dīgham addhānaṃ tiṭṭheyya: evam eva llo bhikkhave viññāne āhāre sati nāmarūpassa avakkanti hoti. Sabbhaṃ | pe¹ | Evam² etassa kevalassa dukkhakkhandhassa³ samudayo hoti ti (Cf. S. II, p. 92 sq.).

Idaṃ lokikaṃ.

Viññāne ce bhikkhave āhāre asati nāmarūpassa avakkanti na hoti. Nāmarūpassa avakkantiyā asati punabbhavo na hoti. Punabbhave asati jāti na hoti. Jātiyā asati jarāmaranasokaparidevadulkhadomanassūpāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Seyyathā pi bhikkhave mahārukkho, atha puriso āgaccheyya kuddālapitakaṃ¹ ādāya, so taṃ rukkhāṃ mūle chindeyya mūle chetvā palikhaṇeyya² palikhaṇitvā³ mūlāni uddhareyya antamaso usiranālamattāni⁴ pi, so taṃ rukkhāṃ khandākhandikaṃ chindeyya khandākhandikaṃ chetvā phāleyya phāletvā sakalikaṃ sakalikaṃ kareyya sakalikaṃ sakalikaṃ⁵ karitvā⁶ vātūtape visoseyya vātūtape visosetvā agginā dāheyya agginā dāhitvā maṃsim⁷ kareyya maṃsim⁸ karitvā⁹ mahāvāte vā opuneyya¹⁰ nadiyā vā siṅhasotāya¹¹ pavāheyya, evaṃ hi so bhikkhave mahārukkho ucchinnamūlo assa tālavatthukato anabhavaṃ¹² kato¹³ āyatim¹⁴ anuppāda-dhammo: evam eva llo bhikkhave viññāne āhāre asati

¹ pa, B. B. ²⁻² om. B.

³ kudāla°, B.; kuṭāla°, B. ⁴ palim kh°, B.

⁵ nāli°, S. ⁶ om. S.

⁷ katvā, S. ⁸ °si, S.; B. has °sim and °si.

⁹ karetvā corr. from karitvā, S. ¹⁰ oph°, B.

¹¹ siṅha°, B. B. ¹² °bhavaṃ, B.

¹³ gato, S. ¹⁴ °ti, B.

nāmarūpassa avakkanti¹ na² hoti² nāmarūpassa¹ avakkantiyā asati. Sabbam | pe² | Exam³ etassa³ kevalassa³ dukkha-kkhandhassa nirodho hoti ti (Cf. S. II, p. 93).

Idam lokuttaram.

Idam lokikañ ca lokuttarañ ca.

c) Tattha katamam sattādhiṭṭhānam?

Sabbā disā anuparigamma cetasā

nev' ajjhagā piyatarām⁴ attanā kvaci

evam piyo puthu attā paresam

tasmā na himse param attakāmo⁵ ti (S. I, p. 75;

Ud. p. 47).

Idam sattādhiṭṭhānam.

Ye keci bhūtā bhavissanti ye ca

sabbe gamissanti pahāya deham

taṃ sabbam jātikusalo⁶ vīditvā

ātāpi so⁷ brahmacariyam careyyā ti (Ud. p. 48).

Idam sattādhiṭṭhānam.

Sattahi bhikkhave aṅgehi samannāgataṃ kalyāṇamittaṃ api viveciyamānena⁸ pañamiyamānena¹ gale pi pamajjamānena⁹ yūvañivam na vijahitabbam.

Katamehi sattahi?

Piyo ca hoti garu ca bhāvanīyo ca vattā ca vacanakkhamo ca gambhīrañ ca katham kattā na ca atṭhāne niyojako.

Imehi kho bhikkhave sattahi | pe¹⁰ | na vijahitabbam.

Idam avoca Bhagavā, idam vatvānu Sugato athāparam etad avoca Satthā: —

Piyo¹¹ garu bhāvanīyo vattā ca vacanakkhamo

gambhīrañ ca katham kattā na atṭhāne¹² niyojako

taṃ mittaṃ mittakāmena yūva jīvam pi seviyam ti (Cf.

A. IV, p. 32).

Idam sattādhiṭṭhānam.

¹ om. S.

² pa, B.; om. B.

³ om. B.

⁴ vāviyatarām, B.; piyavaram, S.

⁵ attha°, S.

⁶ kulo, S.

⁷ yo, B.

⁸ °ceyamānena, S.

⁹ panupajja°, B.; sanamajja°, B.

¹⁰ pa, B. B.

¹¹ S. adds ca; B. puts ca after garu and repeats it after bhā°

¹² ca a°, B. S.

d) Tattha katamaṃ dhammādhittānaṃ?

Yaṇ ca kāmasukhaṃ loke yaṇ c'idaṃ¹ diviyaṃ² sukhaṃ
tanhaḥkhhayasukhass' ete kalaṃ n'agghanti³ soḷasin³ ti (Ud.
p. 11; cf. MBh. XII, 174, 46; 177, 51).

Idaṃ dhammādhittānaṃ.

Susukhaṃ vata nibbānaṃ sammāsambuddhadesitaṃ
asokaṃ⁴ virājaṃ khemaṃ yattha dukkhaṃ nirujjhati ti.

Idaṃ dhammādhittānaṃ.

Tattha katamaṃ sattādhittānaṇ ca dhammādhittā-
naṇ ca?

Māraṃ pītaṃ hantvā rājāno dve ca lhattiye
raṭṭhaṃ sāmucaraṃ hantvā ti (Dhp. v. 294 a—c).

Idaṃ dhammādhittānaṃ.

Aniḥho yāti brāhmaṇo ti (Dhp. v. 294 d).

Idaṃ sattādhittānaṃ.

Idaṃ sattādhittānaṇ ca dhammādhittānaṇ ca.

Cattāro me bhikkhave iddhipādā. Katame cattāro?

Chandasamādhipadhānasaṃkhārāsamanāgato⁵ iddhipādo.
Viriya- | pe⁶ | citta⁷ . . . vīmaṃsāsamādhipadhānasaṃkhāra-
samanāgato iddhipādo ti (Of. A. II, p. 256; IV, p. 463sq.).

Idaṃ dhammādhittānaṃ.

So kāye pi cittaṃ samodahati, citte pi kāyaṃ samoda-
hati, kāye sukhasaṇṇā⁸ ca lahusaṇṇā⁸ ca okkamitvā upa-
sampaṇṇa viharatī⁹ ti.

Idaṃ sattādhittānaṃ.

Idaṃ sattādhittānaṇ ca dhammādhittānaṇ ca.

e) Tattha katamaṃ nāṇaṃ?

Yaṃ taṃ lokuttaraṃ nāṇaṃ sabbaññū yena vuccati
na tassa parihān' atthi sabbakāle pavattatī¹⁰ ti.

Idaṃ nāṇaṃ.

¹ cadiḍaṃ viyaṃ, S.; B₁ has viriyaṃ instead of di^o;
I have corrected diyaṃ (B.) into diviyaṃ.

² nāggh^o, B₁. ³ o^osi, B₁.

⁴ asso^o, B. ⁵ o^opaṭṭhāna^o, B₁ throughout.

⁶ pa, B. B₁. ⁷ cittaṃ, B.

⁸ transposed in B.

⁹ o^oti (without ti), B. S.

¹⁰ o^oti (without ti), B₁.

*Paṇṇā hi seṭṭhā lokasmim¹ yāya² nibbānagāmīni
yāya² sammappa-jānāti³ jātīmarāṇasaṃkhaṇḍa⁴ ti* (Cf.
Idam nāpaṃ. [It. p. 35].

f) *Tattha katamaṃ ñeyyaṃ?*

Kittayissāmi vo santim⁵ (Dhotakā ti Bhagavā)

ditṭhe⁶ dhamme anūtihaṃ⁷

yaṃ viditvā sato caraṃ

tare loke visattikaṃ.

Tuñ cāhaṃ abhinandāmi

māhesi santim uttamaṃ

yaṃ viditvā sato caraṃ

tare loke visattikaṃ.

Yaṃ kiñci sampajānāsi⁸ (Dhotakā ti Bhagavā)

uddhaṃ adho tiriyaṃ⁹ cāpi⁹ majjhe

etaṃ viditvā saṃgo. ti loke

bhavābhavāya mākāsi taṇhaṃ ti (S.N. vv. 1066—68).

Idam ñeyyaṃ.

*Catunnaṃ bhikkhava ariyasaccānaṃ ananubodhā appaṭi-
vedhā evaṃ idam dīghaṃ addhānaṃ sandhāvitam samsari-
taṃ mamañ c'eva tumhākañ ca.*

*Tayidaṃ bhikkhava dukkhaṃ ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhasamudayo ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhanirodho ariyasaccaṃ | pe¹⁰ | dukkhanir-
rodhagāmīniṇṇapaṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ.
Ucchinnaṃ bhavataṃhā khīṇā bhavanetti n'atthi dāni punab-
bhavo ti.*

*Idam avoca Bhagavā, idam vatvāna Sugato athāparaṃ
etaḍ avoca Satthā: —*

*Catunnaṃ ariyasaccānaṃ yathābhūtaṃ adassanū
saṃsitam¹¹ dīghaṃ addhānaṃ tāsū tāsteva jātisu.*

Tāni etāni ditṭhāni bhavanetti samūhatā

ucchinnaṃ¹² mūlaṃ¹² dukkhassa n'atthi dāni punabbhavo ti
(S. V, p. 431 sq.).

¹ °smi, B.

² yāyaṃ, B.

³ sammā pa°, B. S.

⁴ jātījāramāraṇa°, S. ⁵ °ti, B., S. ⁶ ditṭhe 'va, S. Com.

⁷ °kam, B. B.; anatiḡam, S. ⁸ sañjānāsi, B.

⁹ yaṃ vā pi, B. B., S. ¹⁰ pa, B. B.,

¹¹ samsaritaṃ, B., S. ¹² ucchinna°, B.

Idaṃ ñeyyaṃ.

Tattha kaṭamaṃ ñāṇaṃ ca ñeyyaṃ ca?

Rūpaṃ aniccaṃ vedanā aniccā saññā aniccā¹ saṃkhārā aniccā viññāṇaṃ aniccaṃ ti.

Idaṃ ñeyyaṃ.

Evaṃ jānaṃ evaṃ passaṃ ariyasāvāko rūpaṃ aniccaṃ ti passati, vedanaṃ² aniccaṃ³ ti passati, saññāṃ . . .⁴ saṃkhāre . . . viññāṇaṃ aniccaṃ ti passati ti.

Idaṃ ñāṇaṃ.

So parimuccati rūpeṇa parimuccati vedanāya parimuccati saññāya parimuccati saṃkhārehi parimuccati viññāṇaṃhā parimuccati dukkhaṃhā ti⁵ vadāmi⁶ ti.

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe saṃkhārā aniccā ti (Dhp. v. 277 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 277 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 277 c d).

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe saṃkhārā dukkhā⁷ ti (Dhp. v. 278 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 278 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 278 c d).

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe dhammā anattā ti (Dhp. v. 279 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 279 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 279 c d).

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

¹ om. B., ² ñā, B., ³ aniccā, B. B.,

⁴ pe, S., ⁵ om. B.; B. has dukkhaṃhābhiva^o

⁶ mi (without ti), B., S.

⁷ S. continues: pe | sabbe dhammā anattā ti.

Ye hi keci Soṇa¹ samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūta² adassanā?

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūta² adassanā ti (S. III, p. 48).

Idaṃ ñeyyaṃ.

Ye ca kho keci Soṇa samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūta² dassanā?

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūta² dassanā ti (S. III, p. 48 sq.).

Idaṃ ñāṇaṃ.

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

g) Tattha katamaṃ dassanaṃ?

Ye ariyasaccāni vibhāvayanti
gambhīrapaññena sudesitāni
kiñcāpi te honti bhūsaṃ² pamattū
na te bhavaṃ atthamam ādiyaṃti³ ti (Kh. P. VI,
v. 9).

Idaṃ dassanaṃ.

Yath' indakhīlo paṭhavīsito⁴ siyū
catubbhi vātehi⁵ asampakampiyo

¹ so, S. ² bhūsaṃ, B. B.; bhūsappa^o, S.

³ ^oti (without ti), B₁. S.

⁴ ^ovissito, B.; ^ovim sito, S.

⁵ vātebhi, Com.

*tathūpamaṃ sappurisaṃ vadāmi
yo ariyasaccāni avecca¹ passati ti* (Kh. P. VI, v. 8).

Idaṃ dassanaṃ.

*Catūhi bhikkhave sotāpattiyaṅgehi samannāgato ariyasā-
vako ākaṇṭhamāno² attanā 'va³ attānaṃ byākareyya 'khī-
ṇanirayo 'mhi khīṇatiracchānayoṇi⁴ khīṇupettivisaṃ⁵ khī-
ṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-
dhammo niyato sambodhiparāyano sattakkhattu⁶ paramaṃ⁶
deve ca manusse ca sandhāvitvā saṃsaritvā dukkhass' antaṃ
karissāmi⁷ ti⁷. Katamehi catūhi?*

*Idha bhikkhave ariyasāvakaṃsa Tathāgate saddhā⁸ nivṛṭṭhā⁸
paṭiṭṭhita virāṭṭhamūlajātā asaṃhāriyā⁹ samaṇena vā brāh-
maṇena vā devaṇa vā Mārena vā Brahmaṇā vā kenaci vā
lokasmiṃ sahadhammena. Dhamme¹⁰ kho pana niṭṭhaṅgato
hoti¹¹, svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko
ehi passiko opaneyyiko¹² paccattamaṃ veditabbo viññūhi¹³, yad
idaṃ madanimmadano [pe¹⁴ | nirodho nibbānaṃ¹⁵. Saha-
dhammiyā kho pan' assa honti iṭṭhā kantā piyā manāpā
gihi c'eva pabbajitā ca. Ariyakantehi kho pana silehi
samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammā-
sehi bhujissehi¹⁶ viññūppasutthehi¹⁷ aparāmaṭṭhehi¹⁸ samādhi-
sāṃvattanikehi.*

*Ime hi kho bhikkhave catūhi sotāpattiyaṅgehi samannāgato
ariyasāvako ākaṇṭhamāno attanā 'va attānaṃ byākareyya
'khīṇanirayo 'mhi khīṇatiracchānayoṇi¹⁹ khīṇupettivisaṃ
khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-
dhammo niyato sambodhiparāyano sattakkhattu²⁰ paramaṃ
deve ca manusse ca sandhāvitvā saṃsaritvā²⁰ dukkhass'
antaṃ karissāmi²¹ ti²¹.*

¹ avacca, B₁.

² ak^o, B₁.

³ ca, S.

⁴ oṇiyo, B₁.

⁵ pitti^o, B₁.

⁷ karissati, S.

⁶ okkhattam paramo, B₁. S.

⁸ saddhādhivi^o, B₁.

⁹ hariyā, B.

¹⁰ om. S.

¹¹ ti, S.

¹² opaneyyiko, B.

¹³ B₁ adds ti.

¹⁴ pa, B.

¹⁵ B₁ adds pa.

¹⁶ bhū^o, B₁; pū^o, B₁.

¹⁷ upassehi, B₁.

¹⁸ om. B.

¹⁹ oṇiyo, B₁. S.

²⁰⁻²⁰ om. B₁. S.

²¹ karoti, B₁. S.

Idaṃ dassanaṃ.

h) Tattha katamā bhāvanā?

*Yass' indriyāni¹ subhāvitāni
ajjhataṃ bahiddhā ca sabbaloke
nibbijja² imaṃ³ paraṃ ca lokaṃ³
kālaṃ kaṅkhati bhāvitatto⁴ sudanto⁵ ti* (S. N.
v. 516).

Ayaṃ bhāvanā.

*Cattār'imāni bhikkhave dhammapadāni. Katamāni cattāri?
Anabbijjā dhammapadaṃ, abyāpādo dhammapadaṃ,
saṃmāsati⁶ dhammapadaṃ, saṃmāsamādhi dhammapadaṃ.
Imāni kho bhikkhave cattāri dhammapadāni ti* (A. II,
p. 29).

Ayaṃ bhāvanā.

Tattha katamaṃ dassanaṃ ca bhāvanā ca?

*Pañca chinde pañca jahe pañca vuttari⁷ bhāvaye
pañca saṃgātigo⁸ bhikkhu oghattiṇṇo ti vuccati⁹ ti¹⁰* (S. I,
p. 3; Dh. v. 370).

Pañca chinde pañca jahe ti idaṃ dassanaṃ, pañca
vuttari¹⁰ bhāvaye pañca saṃgātigo¹¹ bhikkhu ogha-
ttiṇṇo ti vuccati ti ayaṃ bhāvanā.

Idaṃ dassanaṃ ca bhāvanā ca.

Tiṇ'imāni bhikkhave indriyāni. Katamāni tiṇi?

*Anaññātānassāmītindriyaṃ¹² aññindriyaṃ¹³ aññātā-
vindriyaṃ¹⁴.*

Katamaṃ ca bhikkhave anaññātānassāmītindriyaṃ¹⁵?

*Idha bhikkhave bhikkhu abhisametassa dukkhassa ari-
yasaccassa abhisamayāya chandaṃ janeti vāyamaṃ viriyaṃ
ārabbhati cittaṃ paggaṇhāti padalati¹⁶. Abhisametassa*

¹ 'n'ida, B.

² nibbijjamam, S.

³ lokaṃ ca, B.

⁴ bhāvito, B. S.

⁵ sunandano, S.

⁶ samāpatti, S.

⁷ c'uttari, B. B.

⁸ 'ko, S.; 'to, B.

⁹ 'ti (without ti), S.

¹⁰ in B. this stanza is wanting.

¹¹ 'ko, B.; saṃgātiko, S.

¹² anaññata°, B.; 'ssāmīndriyaṃ, B.

¹³ aññatāmīndriyaṃ, S.

¹⁴ aññatā°, B. S.

¹⁵ anaññata°, B.

¹⁶ pajahati, S.

dukkhasamudayassa ariyasaccassa . . .¹ dukkhanirodhassa . . .² dukkhanirodhagāminiyā paṭipadāya ariyasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati³.

Idaṃ bhikkhave anānātānāssāmītiindriyaṃ⁴ ti.

Idaṃ dassanaṃ.

Katamaṃ ca bhikkhave aññindriyaṃ?

Idha bhikkhave bhikkhu idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho . . .⁴ ayaṃ dukkhanirodhagāminipati-padā ti yathābhūtaṃ pajānāti.

Idaṃ bhikkhave aññindriyaṃ.

Katamaṃ ca bhikkhave aññātāvindriyaṃ⁵?

Idha bhikkhave bhikkhu āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ paññāvimuttiṃ diṭṭhe 'va dhamme sayam abhiññā sacchikatvā upasampajja viharati, 'khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karanīyaṃ nāparaṃ itthattāyā' ti pajānāti.

Idaṃ bhikkhave aññātāvindriyaṃ⁵ ti.

Ayaṃ bhāvanā.

Idaṃ dassanaṃ ca bhāvanā ca.

i) Tattha katamaṃ sakavacanam?

Sabbapāpass'⁶ akaraṇaṃ kusalass'⁷ upasampadā⁸

sacittupariyodapanam etaṃ buddhāna sāsanaṃ ti

(Dhp. v. 183).

Idaṃ sakavacanam.

Tiṇ' imāni bhikkhave bālassa bālalakkaṇāni bālani-mittāni bālapadānāni, yehi bālaṃ bālo ti pare sañjānanti. Katamāni tiṇi?

Bālo bhikkhave ducintitacintī⁸ ca hoti, dubbhāsitaḥāsī ca hoti, dukkaṭṭakammakārī ca hoti.

Imāni kho bhikkhave tiṇi bālassa bālalakkaṇāni bālani-mittāni bālapadānāni⁹.

¹ pa, B. B.

² pajahati, S.

³ anaññatā°, B.

⁴ pa, B. B.; S. inserts yathābhūtaṃ pajānāti.

⁵ aññatā°, S.

⁶ °passa, all MSS.

⁷ kusalassa up°, B. S.

⁸ ducintī°, B. B.

⁹ °padāni, S.

Tiṇ' imāni bhikkhave paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni¹, yehi paṇḍitaṃ paṇḍito ti pare saṅjananti. Katamāni tiṇi?

Paṇḍito bhikkhave sucintitacintī ca hoti, subhāsitaḥāsī ca hoti, sukaṭṭakammakārī² ca hoti.

Imāni kho bhikkhave tiṇi paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni ti (Cf. A. I, p. 102sq.).

Idaṃ sakavacanam.

k) *Tattha katamaṃ paravacanam?*

Paṭhavisamo n'atthi vitthato

ninno pātālasamo³ na vijjati

Merusamo n'atthi unnato

cakkavatisadiso n'atthi poriso ti.

Idaṃ paravacanam.

Hotu devānam inda subhāsitena jayo ti.

Hotu Vepacitti subhāsitena jayo ti.

Bhāṇa Vepacitti gāthan ti.

Atha kho bhikkhave Vepacitti asurindo imaṃ gāthaṃ abhāsi: —

Bhiyyo bālā⁴ pakujjheyyuṃ no c'assa paṭisedhako⁵

tasmā bhusena daṇḍena dhīro bālaṃ nisedhaye ti.

Bhāsītāya kho pana⁶ bhikkhave Vepacittinā asurindena gāthāya asurā anumodimsu, devā tuṇhī ahesuṃ. Atha kho bhikkhave Vepacitti asurindo Sakkaṃ devānam indaṃ etaḍ avoca: bhāṇa devānam inda gāthan ti.

Atha kho bhikkhave Sakko devānam indo imaṃ gāthaṃ abhāsi: —

Etaḍ eva ahaṃ maññe bālassa paṭisedhanam

param saṃkupaṭṭam natvā yo sato upasammati ti.

Bhāsītāya kho pana⁷ bhikkhave Sakkena devānam indena gāthāya devā anumodimsu, asurā tuṇhī ahesuṃ. Atha kho bhikkhave Sakko devānam indo Vepacittiṃ asurindaṃ etaḍ avoca: bhāṇa Vepacitti gāthan ti.

Atha kho bhikkhave Vepacitti asurindo imaṃ gāthaṃ abhāsi: —

¹ padāni, B.

² sukata°, B. S.

³ pādātala°, B.

⁴ bālo, B.

⁵ k°, B.

⁶ om. B. B.

⁷ om. S.

*Etad eva titikkhāya vijjaṃ passāmi Vāsava
yadā naṃ maññati bālo bhayā myāyaṃ titikkhati
ajjhārūhati¹ dhummedho go va bhiyyo palāyinan ti.*

*Bhāsītāya kho pana bhikkhave Vepacittinā asurindena
gāthāya asurā anumodimsu, devā tuñhī ahesuṃ. Atha kho
bhikkhave² Vepacitti asurindo Sakkaṃ devānam indaṃ etad
avoca: bhāṇa devānam inda gāthan ti.*

*Atha kho bhikkhave Sakko devānam indo imā gāthāyo
abhāsi: —*

*Kāmaṃ maññatu vā³ mā vā bhayā³ myāyaṃ titikkhati
sadatthaparamā atthā khantya⁴ bhiyyo na vijjati.*

Yo have balavā santo dubbalassa titikkhati

tam āhu paramaṃ khantiṃ⁵ niccaṃ khamati⁶ dubbalo.

Abalan taṃ balaṃ āhu yassa bālabalaṃ⁷ ba'alaṃ⁸

balassa⁹ dhammaguttassa paṭivattā na vijjati.

*Tass' eva tena pāpiyo yo kuddhaṃ paṭikujjhati
kuddhaṃ apaṭikujjhanto¹⁰ sangāmaṃ jeṭi dujjayaṃ.*

Ubhinnam atthaṃ carati attano ca parassa ca

paraṃ saṅkupaṭaṃ ūatvā yo suto upasammati¹¹.

Ubhinnaṃ tikicchantaṇaṃ¹² attano ca⁸ parassa ca

janā maññanti bālo ti ye dhammassa ukovidā ti.

*Bhāsītāsu kho pana¹³ bhikkhave Sakkena devānam indena
gāthāsu devā anumodimsu, asurā tuñhī ahesuṃ ti (S. I,
p. 222 sqq.).*

Idaṃ paravacanam.

Tattha katamaṃ sakavacanaṃ ca paravacanaṃ ca?

*Yaṃ ca pattaṃ yaṃ ca pattabbaṃ, ubhayaṃ etaṃ rajānu-
kiṇṇaṃ āturassānusikkhato. Ye ca sikkhāsārā silaṃ¹⁴ vatāṃ¹⁴ *
jīvitāṃ¹⁵ brahmacariyaṃ upaṭṭhānasārā¹⁶, ayam eko anto,
ye ca evaṃvādino evaṃdiṭṭhino: n'atthi kāmesu doso ti, ayam*

¹ ajjha°, B₁. ² om. B. B₁. ³ bhavā, S.

⁴ khantā, B. ⁵ °ti, B. ⁶ °tu, S.

⁷ °phalaṃ, B₁. Com. ⁸ om. B₁.

⁹ bālassa, B₁. ¹⁰ appa°, S.

¹¹ °sammajjati, B₁.

¹² santikiech°, S.; pi akujjhantānaṃ, B₁. ¹³ om. S.

¹⁴ silavatāṃ, B. ¹⁵ om. B₁. S. ¹⁶ S. adds ti.

duṭṭhiyo anto. Icc ete ubho antā kaṭasīvaḍḍhanā¹ kaṭasiyo²
 * *ditṭhiṃ vaddhenti. Ete³ ubho ante anabhiññāya oḷiyanti*
eke atidhāvanti⁴ eke ti.

Idaṃ paravacanaṃ.

Ye ca kko te ubho ante abhiññāya tatra ca na ahesuṃ,
te na⁵ ca amaññimsu⁶, vaṭṭan tesam n'atthi paññāpanāyā ti.

Idaṃ sakavacanaṃ.

Ayaṃ udāno sakavacanaṃ ca paravacanaṃ ca.

Rājā Pasenadi⁷ Kosalo Bhagavantam etad avoca: idha
mayham bhante raḥogatassa paṭisallinassa evaṃ cetaso pari-
vitakko udapādi: kesam nu kko piyo attā kesam appiyo⁸
attā ti? Tassa mayham bhante etad ahoṣi: ye kko keci
kāyena duccharitaṃ caranti vācāya duccharitaṃ caranti ma-
nasā duccharitaṃ caranti, tesam appiyo⁹ attā, kiñcāpi te
evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kko tesam appiyo⁹
attā. Tam kissa hetu? Yaṃ¹⁰ hi¹⁰ appiyo⁹ appiyassa⁹
kareyya, tan te attanā 'va attano karonti, tasmā tesam
appiyo⁹ attā. Ye ca kko keci kāyena sucaritaṃ caranti
vācāya sucaritaṃ caranti manasā sucaritaṃ caranti, tesam
piyo attā, kiñcāpi te evaṃ vadeyyuṃ 'appiyo⁹ no attā' ti.
Atha kko tesam piyo attā. Tam kissa hetu? Yaṃ hi piyo
piyassa kareyya, tan te attanā 'va attano karonti, tasmā
tesam piyo attā ti.

Evam etaṃ mahārāja, evam¹¹ etaṃ¹¹ mahārāja¹¹. Ye
hi keci mahārāja kāyena duccharitaṃ caranti vācāya duccha-
ritaṃ caranti manasā duccharitaṃ caranti, tesam appiyo⁹
attā, kiñcāpi te evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kko
tesam appiyo⁹ attā. Tam kissa hetu? Yaṃ hi mahārāja
appiyo⁹ appiyassa⁹ kareyya, tan te attanā 'va attano ka-
ronti, tasmā tesam appiyo⁹ attā. Ye ca kko keci mahārāja
kāyena sucaritaṃ caranti vācāya sucaritaṃ caranti manasā
sucaritaṃ caranti, tesam piyo attā, kiñcāpi te evaṃ va-
deyyuṃ 'appiyo⁹ no attā' ti. Atha kko tesam piyo attā.

¹ kaṭasi°, B. B.

² ke°, B.

³ B₁ adds te.

⁴ abhi°, B. B.

⁵ B₁ adds na.

⁶ dhaññisu, S.

⁷ °di, S.; Passe°, B.

⁸ apiyo, B.; nappiyo, S.

⁹ api°, B.

¹⁰ yaññi, S.

¹¹ om. B.

Taṃ kissa hetu? Yaṃ hi mahārāja piyo piyassa kareyya, taṃ te attanā 'va attano karonti, tasmā tesam piyo attā ti.

Idaṃ avoca Bhagavā | pe¹ | Satthā: —

Attānañ ce piyaṃ² jaññā na naṃ pāpena saṃyeje na hi taṃ sulabhaṃ hoti sukhaṃ dukkaṭakārīnaṃ.

Antakenādhīpannassa³ jahato mānusaṃ bhavaṃ kiṃ hi tassa sakaṃ hoti kiñ⁴ ca⁴ ādāya gacchati kiñc'assa anugaṃ hoti chāyā va anapāyini⁵? —

Ubho puññañ ca pāpañ⁶ ca yaṃ macco kurute idha taṃ⁷ hi⁷ tassa sakaṃ hoti tañ ca ādāya gacchati tañ c'assa anugaṃ hoti chāyā va anapāyini⁵.

Tasmā kareyya kalyāṇaṃ nicayaṃ⁹ samparāyikaṃ¹⁰ puññāni paralokasmiṃ patitṭhā honti pāṇinaṃ ti (S. I, p. 71sq; cf. p. 93.).

Idaṃ suttam paravacanam.

Anugīti sakavacanam.

Idaṃ sakavacanañ ca paravacanañ ca.

1) Tattha katamaṃ vissajjaniyaṃ?

Pañhe¹¹ pucchite idaṃ abhinñeyyaṃ, idaṃ parinñeyyaṃ, idaṃ pahātabbaṃ, idaṃ bhāvetabbaṃ, idaṃ sacchikātabbaṃ. Ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti¹². Tesam evaṃ¹³ gahitānaṃ ayaṃ attho iti.

Idaṃ¹⁴ vissajjaniyaṃ.

Uḷāro buddho Bhagavā ti buddha-ūḷaratam dhamma-svākkhātataṃ saṃghasuppaṭipattiñ ca ekamsen' eva niddise, sabbe saṃkhārā aniccā ti sabbe saṃkhārā dukkhā ti¹⁵ sabbe dhammā anattā ti ekamsen'¹⁶ eva¹⁶ niddise¹⁶, yaṃ vā pañ' aññaṃ pi evaṃ jātiyaṃ¹⁷ ti.

Idaṃ vissajjaniyaṃ.

¹ pa, B. B₁; S. *in full*.

² pi^o, B.

³ 'kenādi^o, S.; maraṇenābhībhūtaṃ, B.

⁴ kiñci, S.

⁵ anu^o, B. B₁.

⁶ puññañ, S.

⁷ tañ hi, B.; ta hi, S.

⁸ anu^o, *all MSS*.

⁹ nicc^o, B₁.

¹⁰ samva^o, S.

¹¹ pariñhe, S.

¹² nibbatti^o, S.

¹³ eva, S.

¹⁴ iti, B.

¹⁵ S. *adds* ekamsen' eva niddise.

¹⁶ om. S.

¹⁷ 'yaṃ (*without* ti), B. B₁; 'kan, Com.

m) Tattha katamaṃ avissajjaniyaṃ?

*Ākaṅkhatō¹ te naraḍaṃmasārathi
devamaṇussā² manasā vicintitaṃ³
sabbe na jaṇṇā kaṣiṇā pi pāṇino.
Santaṃ samādhim arāṇaṃ nisevato
kin taṃ Bhagavā ākaṅkhatī ti?*

Idaṃ avissajjaniyaṃ.

*Ettako⁴ Bhagavā silakkhandhe samādhikkhandhe⁵ pañña-
kkhandhe⁶ vimuttikkhandhe vimuttiñāṇadassanaikkhandhe
iriyāyaṃ pabhāve hitesitāyaṃ karuṇāyaṃ⁷ iddhiyaṃ ti.*

Idaṃ avissajjaniyaṃ.

*Tathāgatassa bhikkhave arahato sammāsambuddhassa loke
uppādā tiṇṇaṃ ratanānaṃ uppādā⁸ buddharatanassa
phammaratanassa saṃgharatanassa kiṃ pamāṇāni⁹? Tīṇi
ratanāni ti.*

Idaṃ avissajjaniyaṃ.

*Buddhavisayo avissajjaniyo¹⁰, puggalaparoparaññutā¹¹
avissajjaniyā.*

*Pubbā bhikkhave koṭi na paññāyati, avijjānīvaraṇānaṃ
sattānaṃ¹² tanhāsaṃyojanānaṃ sakīṃ nirayaṃ sakīṃ ti-
racchānayoṇiṃ sakīṃ pettivisayaṃ¹³ sakīṃ asurayoṇiṃ
sakīṃ deve sakīṃ manusse sandhāvitaṃ saṃsaritaṃ. Katamā
pubbā koṭi ti?*

avissajjaniyaṃ.

Na⁵ paññāyati¹⁴ ti sāvakaṇaṃ nāṇavekallena.

*Duvidhā buddhānaṃ bhagavantānaṃ desanā¹⁵: attūpanāyikā
ca parūpanāyikā ca. Na paññāyati ti parūpanāyikā. N'atthi
buddhānaṃ bhagavantānaṃ avijānanā¹⁶ ti attūpanāyikā¹⁷,
yathā Bhagavā Kokālikaṃ bhikkhūṃ ārabha aññataraṃ
bhikkhūṃ evaṃ āha: —*

¹ ote, S.

² devā ma°, B.

³ pi ci°, S.

⁴ ettha ko, S.

⁵ om. S.

⁶ pañña°, B.

⁷ ṇāya, B.; karuṇā, S.

⁸ odo, B. S.

⁹ ṇā, B.

¹⁰ vi°, S.

¹¹ varaññutā, B.; payodaññutā, S.

¹² attānaṃ, B.

¹³ pitti°, B.

¹⁴ °ti (without ti), B.

¹⁵ ṇānaṃ, S.

¹⁶ appajānanā, B. S.

¹⁷ atthupa°, B. S.

Seyyathā pi bhikkhu vīsati khārīko Kosalako¹ tilavāho . . .² na tveva eko abbudo nirayo. Seyyathā pi bhikkhu vīsati abbudā nirayā, evam eko nirabbudo nirayo. Seyyathā pi bhikkhu vīsati nirabbudā nirayā, evam eko³ ababo nirayo. Seyyathā pi bhikkhu vīsati abalā nirayā, evam eko⁴ aṭaṭo nirayo. Seyyathā pi bhikkhu vīsati aṭaṭā nirayā, evam eko ahaho⁴ nirayo. Seyyathā pi bhikkhu vīsati ahahā⁴ nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu vīsati kumudā nirayā, evam eko⁵ sogandhiko nirayo. Seyyathā pi bhikkhu vīsati sogandhikā nirayā, evam eko uppalako⁵ nirayo. Seyyathā pi bhikkhu vīsati uppalakā nirayā, evam eko puṇḍarīko nirayo. Seyyathā pi bhikkhu vīsati puṇḍarikā nirayā, evam eko padumo nirayo. Padumaṃ lho pana bhikkhu nirayaṃ Kokāliko bhikkhu uppanno⁶ Sāriputta-Moggallānesu cittaṃ āghātetvā⁷ ti (S. I, p. 152; A. V, p. 173).

Yam vā pana kiñci Bhagavā āha: ayaṃ appameyyo asamkheyyo⁸ ti sabbaṃ taṃ avissajjanīyaṃ.

Idaṃ avissajjanīyaṃ.

Tattha katamaṃ vissajjanīyaṃ ca avissajjanīyaṃ ca?

Yadā so Upako ājiviko Bhagavantam āha: kuhim āvuso Gotama gamissasī⁹ ti? Bhagavā āha: Bārānasiyaṃ gamissāmi, ahaṃ taṃ amatadudrubhiṃ¹⁰ dhammacakkaṃ pavattetum loke appaṭivattīyaṃ ti. Upako ājiviko āha: jino ti lho āvuso bho¹¹ Gotama paṭijānāsī ti? Bhagavā āha:

Jinā ve mādisā¹² honti ye pattā āsavakkhayaṃ

jitā me pāpakā dhammā tasmāham¹³ Upaka jino ti

(Cf. Vin I, p. 8).

Kathaṃ jino kena jino ti vissajjanīyaṃ, katamo jino ti avissajjanīyaṃ, katamo āsavakkhayaṃ rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ iti¹⁴ vissajjanīyaṃ, kittako¹⁵ āsavakkhayaṃ ti avissajjanīyaṃ.

¹ oliko, B.

² pe, S.

³ eva ko, B.

⁴ aga°, S.

⁵ upa°, B.

⁶ uppanno, S.

⁷ agh°, S. (without ti).

⁸ okhaya, S.

⁹ °ti, S.

¹⁰ °dudrati, B.

¹¹ om, S.

¹² mārisā, B.

¹³ tasmā taṃ, S.

¹⁴ ti, S.

¹⁵ kitako, S.; tatthako, B.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti¹ vissajjaniyaṃ. Atthi rūpaṃ ti vissajjaniyaṃ. Rūpaṃ Tathāgato ti avissajjaniyaṃ². Rūpaṃ³ Tathāgato ti avissajjaniyaṃ. Rūpe⁴ Tathāgato ti avissajjaniyaṃ. Tathāgate rūpaṃ ti avissajjaniyaṃ. Evaṃ atthi vedanā | pe⁵ | saññā . . . saṃkhārā. Atthi viññānaṃ ti vissajjaniyaṃ. Viññānaṃ Tathāgato ti avissajjaniyaṃ. Viññānava⁶ Tathāgato ti avissajjaniyaṃ. Viññāne Tathāgato ti avissajjaniyaṃ. Tathāgate viññānaṃ ti avissajjaniyaṃ. Aññatra rūpeṇa Tathāgato ti avissajjaniyaṃ. Aññatra vedanāya | pe⁵ | saññāya . . . saṃkhārehi . . . viññāpeṇa Tathāgato ti avissajjaniyaṃ. Ayaṃ so Tathāgato arūpako . . . avedanako . . . asaññako . . . asaṃkhārako . . . aviññānako ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Passati Bhagavā dibbena cakkhunā visuddhena atikkan-tamānusakena satte cavamāne upapajjamāne⁷. Evaṃ sabbam | pe⁵ | yathākammūpage satte pajānāti ti vissajjaniyaṃ. Katame sattā, katamo Tathāgato ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti vissajjaniyaṃ. Atthi Tathāgato parammarapā ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

n) Tattha katamaṃ kammaṃ?

Marapeṇābhikkhūtassa jahato mānusaṃ bhavaṃ

kiṃ⁸ hi tassa sakaṃ hoti kiṃ ca ādāya gacchati

kiṃ c'assa anugaṃ hoti chāyā va anapāyini⁹? —

Ubbho puññaṃ ca pāpaṃ ca yaṃ macco kurute idha

taṃ hi tassa sakaṃ hoti taṃ ca ādāya gacchati

taṃ c'assa anugaṃ hoti chāyā va anapāyini⁹ ti¹

(Cf. p. 175).

Idaṃ kammaṃ.

Puna ca paraṃ bhikkhave bālaṃ pūthasamārūḥaṃ vā

¹ om. S.

² S. repeats this phrase.

³ rūpaṃ va, S.

⁴ S. adds vā.

⁵ pa, B. B.,

⁶ B., omits this phrase.

⁷ uppaṃ, S.

⁸ ki, B.,

⁹ anu⁹, B. B.,

mañcasamārūḥaṃ vā chamāya vū semānaṃ yaṇi 'ssa pubbe pāpakāni kammāni katāni kāyena duccharitāni vācāya duccharitāni manasā duccharitāni, tāni¹ 'ssa tamhi² samaye olambanti ajjholambanti abhilambanti. Seyyathā pi bhikkhave mahataṃ³ pabbatakiṭṭānaṃ chāyā sāyaṇhasamayam⁴ paṭhaviyam⁵ olambanti ajjholambanti abhilambanti, evam eva kho bhikkhave bālaṃ piṭhasamārūḥaṃ vā mañcasamārūḥaṃ vā chamāya vū semānaṃ yaṇi 'ssa pubbe⁶ pāpakāni kammāni katāni kāyena duccharitāni vācāya duccharitāni manasā duccharitāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhilambanti. Tatra bhikkhave bālassa evam hoti: akataṃ vata me kalyāṇaṃ akataṃ kusalaṃ akataṃ bhīruttānaṃ⁷, kataṃ pāpaṃ kataṃ luddam⁸ kataṃ kibbisam, yāvatā bho akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttānaṃ katapāpānaṃ kataluddānaṃ katalibbisānaṃ gati⁹, tam gatiṃ pecca¹⁰ gacchāmi ti. So socati kilamati paridevati urattāṇi¹¹ kandati sammohaṃ¹² āpajjati ti.

Puna ca paraṃ bhikkhave paṇḍitaṃ piṭhasamārūḥaṃ vū mañcasamārūḥaṃ vā chamāya vū semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena succharitāni vācāya succharitāni manasā succharitāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhilambanti. Seyyathā pi bhikkhave mahataṃ³ pabbatakiṭṭānaṃ chāyā sāyaṇhasamayam⁴ paṭhaviyam⁵ olambanti ajjholambanti abhilambanti, evam eva kho bhikkhave paṇḍitaṃ piṭhasamārūḥaṃ vā mañcasamārūḥaṃ vā chamāya¹³ vū semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena succharitāni vācāya succharitāni manasā succharitāni, tāni 'ssa tamhi¹⁴ samaye olambanti ajjholambanti abhilambanti. Tatra bhikkhave paṇḍitassa evam hoti: akataṃ vata me pāpaṃ akataṃ luddam⁸ akataṃ kibbisam, kataṃ kalyāṇaṃ kataṃ kusalaṃ kataṃ bhīruttānaṃ, yāvatā bho

¹ om. B.

² 'mhi, B.

³ mahantaṃ, S.

⁴ 'ye, S.

⁵ 'yā, B.

⁶ B. adds vā.

⁷ abhiru^o, B.

⁸ luddakam, B.; luddham, B.

⁹ kā gati, S.

¹⁰ pacca, B.

¹¹ 'lī, B.

¹² sammāham, S.; samohaṃ, B.

¹³ 'yam, S.

¹⁴ om. S.

akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyāṇānaṃ katakusalānaṃ katabhīruttānānaṃ gatiṃ, taṃ gatiṃ pecca¹ gacchāmi ti. So na socati na kilamati na paridevati na wrattāliṃ² kandati na sammohaṃ³ āpajjati, 'katam me⁴ puññaṃ⁴ akataṃ⁴ pāpaṃ, yā bhavissati gatiṃ akatapāpassa akataluddassa akatakibbisassa katapuññassa katakusalassa katabhīruttānassa, taṃ peccabhava⁵ gatiṃ paccanubhavissāmi⁶ ti vippatissāro na jāyati. Avippatissārino kho bhikkhave itthiyā vā purisassa vā gihino vā pabbajitassa vā bhaddakaṃ maraṇaṃ bhaddikā kālakiriyā⁷ ti vadāmi ti.

Idaṃ kammaṃ.

Tiṇ' imāni bhikkhave duccaritāni. Katamāni tiṇi?

Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ.

Imāni bhikkhave tiṇi duccaritāni.

Tiṇ' imāni bhikkhave sucaritāni. Katamāni tiṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ.

Imāni kho bhikkhave tiṇi sucaritāni.

Idaṃ kammaṃ.

o) Tattha katamo vipāko?

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo⁸ paṭiladdho brahmacariyavāsāya. Diṭṭhā mayā bhikkhave cha phassāyatanikā nāma nirayā.

Tattha yaṃ kiñci calikkhunā rūpaṃ passati anittḥharūpaṃ yeva passati no itṭharūpaṃ, akantarūpaṃ yeva passati no kantarūpaṃ, amanāparūpaṃ yeva passati no manāparūpaṃ. Yaṃ kiñci sotena | pe⁹ | ghānena . . . jivhāya . . . kāyena . . . yaṃ kiñci manasā dhammaṃ vijānāti anittḥhadhammaṃ¹⁰ yeva vijānāti no itṭhadhammaṃ¹⁰, akantadhammaṃ¹⁰ yeva vijānāti no kantadhammaṃ¹⁰, amanāpadhammaṃ yeva vijānāti no manāpadhammaṃ.

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo¹¹ vo⁸.

¹ pacca, B.

³ samohaṃ, B.

⁵ pacca°, B. B.

⁷ kalamk°, S.

⁹ pa, B.; la, B.

¹¹ B, adds ca.

² °li, B. B.

⁴ om. S.

⁶ paccā°, B.

⁸ B. adds bhikkhave.

¹⁰ °rūpaṃ, B. S.

paṭiladdho brahmacariyavāsūya. Diṭṭhā mayā bhikkhave
cha phassāyatanikā nāma saṅgā.

Tattha yaṃ kiñci cakkhunā rūpaṃ passati iṭṭharūpaṃ
yeva passati no anīṭṭharūpaṃ, kantarūpaṃ yeva passati no
akantarūpaṃ, manāparūpaṃ yeva passati no amanāparū-
paṃ. Yaṃ kiñci sotena saddaṃ suṇāti | pe¹ | ghānena . . .
jivhāya . . . kūyena . . . manasā dhammaṃ vijānāti, iṭṭha-
dhammaṃ² yeva vijānāti no anīṭṭhadhammaṃ³, kantadham-
maṃ³ yeva vijānāti no akantadhammaṃ², manāpadham-
maṃ² yeva vijānāti no amanāpadhammaṃ².

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo⁴
paṭiladdho brahmacariyavāsūyā ti.

Ayaṃ vipāko.

Saṭṭhivassasahassāni paripuṇṇāni sabbaso

niraye⁵ paccamānānaṃ⁶ kadā anto bhavissati? —

N'atthi anto kuto anto na anto⁷ paṭidissati

tadā hi pakataṃ pāpaṃ mama⁸ tuyhaṃ ca mārisā ti

(Jāt. III, p. 47; P. V. IV, 15, v. 1 sq.).

Ayaṃ vipāko.

Tattha katamaṃ kammaṃ ca vipāko ca?

Adhammacārī⁹ hi naro pamatto

yahiṃ¹⁰ yahiṃ¹⁰ gacchati duggatiyo¹¹

so naṃ adhammo carito hanāti¹²

sayam¹³ gahito yathā kaṇhasappo.

Na hi dhammo adhammo ca ubho samavipākino¹⁴

adhammo nirayaṃ neti dhammo pāpeti suggatin¹⁵ ti¹⁶.

Idaṃ kammaṃ ca vipāko ca.

Mā bhikkhave puṇṇānaṃ bhāyittha, sukhass' etaṃ bhik-
khave adhivacanaṃ iṭṭhassa kantassa piyassa manāpassa,

¹ pa, B.; la, B.

² rūpaṃ, B., S.

³ kantā, B.; rūpaṃ, S.

⁴ B. adds bhikkhave.

⁵ nirayamhi, B.

⁶ paccamānassa, B.

⁷ antaṃ, B.

⁸ mamaṃ, B.

⁹ cāri, B.

¹⁰ yahi, B. B.

¹¹ ti so, B.

Com.; *tiṃ, S.

¹² hanāti, Com.

¹³ ayaṃ, S.

¹⁴ samaṃ vi^o, B.

¹⁵ *tiṃ (without ti), S.

¹⁶ For the last two verses, see Jāt. IV, p. 496; cf. V, p. 266.

yaḍ idañ puññāni. Abhijānāmi kho paṇāhaṃ bhikkhave
digharattaṃ katānaṃ¹ puññānaṃ² digharattaṃ itthaṃ
kantaṃ piyaṃ manāpaṃ vipākaṃ paccanubhūtaṃ. Satta
vassāni mettacittā bhāvetvā satta saṃvattarivattakappe
na³ imaṃ lokaṃ punar⁴ āgamāsiṃ⁵, saṃvattamāne sudā-
haṃ⁶ bhikkhave kappe Abhassarūpago homi, vivattamāne
kappe suññaṃ brahmavimānaṃ upapajjāmi. Tatra sudā-
haṃ⁷ bhikkhave Brāhmā homi Mahābrāhmā abhibhū ana-
bhūhūto aṇṇadattihudaso⁸ vasavatti. Chattimsakkhattum⁹
kho paṇāhaṃ bhikkhave Sakko ahoṣiṃ¹⁰ devānaṃ indo.
Anekasatakkhattum¹¹ rājā ahoṣiṃ¹² calikavatti dhammiko
dhammarājā cāturanto¹³ vijitāvi janapadattahāvariya-patto
sattaratana-samannāgato, ko pana vādo padesarajjassa.
Tassa¹⁴ mayhaṃ bhikkhave etad ahoṣi: kissa nu kho me
idaṃ kammaṃ phalaṃ, kissa kammaṃ vipāko, yenāhaṃ
etarahi evaṃmahiddhiko evaṃmahānubhāvo ti? Tassa may-
haṃ bhikkhave etad ahoṣi: tiṇṇaṃ kho me idaṃ kammānaṃ
phalaṃ, tiṇṇaṃ kammānaṃ vipāko, yenāhaṃ etarahi evaṃ-
mahiddhiko evaṃmahānubhāvo, seyyathidaṃ dānassa da-
massa saṃyamassā ti (Cf. A. IV, p. 88 sq.).

Tattha yaṇ ca dānaṃ yo ca damo yo ca saṃyamo, idaṃ
kammaṃ, yo tappaccayā vipāko paccanubhūto, ayam
vipāko. Tathā Cullakammavibhaṅgo¹⁵ vattabbo, yaṃ
Subhassa¹⁶ mānavassa Todeyyaputtassa¹⁷ desitaṃ (Cf.
D. I, p. 204 sqq.).

Tattha ye dhammā appāyuka¹⁸-dighāyukatāya¹⁹ saṃ-
vattanti bahvābādha²⁰-appābādhatāya appesakkha-mahe-
sakkhatāya dubbanna-suvannatāya²¹ nicakulika-uccakulika-
tāya appabhoga-mahābhogatāya duppañña-paññavantatāya

¹ puññāni katānaṃ, B₁.

² om. B₁.

³ puna, B₁.

⁴ °si, S.; nāgamāsi, B₁.

⁵ punāhaṃ, B₁.

⁶ °dattum d^o, B₁.

⁷ chasakkhattum, B.

⁸ °si, B₁. S.

⁹ °ttu, B₁.

¹⁰ ca^o, B₁. S.

¹¹ om. S.

¹² cūla^o, B.; cūla^o, S.

¹³ sutassa, B₁.

¹⁴ Toreyya^o, B. B₁.

¹⁵ appāyukatāya, B₁.

¹⁶ bahā^o, S.

¹⁷ °subbannatāya, S.

ca samvattanti, idaṃ kammaṃ, yā tattha appāyuka-dīghā-
yukatā | pe¹ | duppaññaapaññavantaṭā, ayaṃ vipāko.

Idam kammañ ca vipāko ca.

p) Tattha katamam kusalam?

Vācānurakkhī manasā susamvuto

kāyena ca² akusalam² na kayirā³:

ete tayo kammapathe visodhaye

ārādhaye maqqam⁴ isippaveditan ti (Dhp. v. 281).

Idam kusalam.

*Yassa kāyena vācāya manasā n'atthi dukkatam*⁵

samvutam tīhi thānehi, tam aham brūmi brāhmanan ti

(Dhp. v. 391).

Idam kusalam.

Tīn' imāni bhikkhave kusalamūlāni. Katamāni tīni?

Alobho kusalamūlaṃ⁶, adoso kusalamūlaṃ, amoho kusalamūlaṃ.

Imāni kho bhikkhave tīni kusalamūlāni (A. I, p. 203).

Idam kusalam.

*Vijjā bhikkhave pubbanigamā kusalānaṃ dhammānaṃ⁷
samāpattiyaṃ anvadeva⁸ hiriṃ⁹ ca⁹ ottappaṃ cā ti.*

Idam kusalam.

q) Tattha katamam akusalam?

*Yassa accantadussīlyam*¹⁰ *māluvā*¹¹ *sūlam iv'otatam*

*karoti so tath'*¹² *attānam*¹² *yathā nam*¹³ *icchatī diso ti*

(Dhp. v. 162).

Idam akusalam.

Attanā hi katam pūpaṃ attajam attasambhavam

abhimatthati dummadham vajiram v'amhamayam manin¹⁴ ti

(Dhp. v. 161)

Idam akusalam.

^r pa, B.; la, B_r.² c'aku°, B.

3 kariyā, B₁. Com.

4 maggam, B., S.

5 °tam, S. Com.

⁶ S. continues: pe | imăni.

⁷ om. B.

⁸ anveteva, B.

9 hiri, B. B.

10 °dusilyam, B₁.

$$11 \text{ vi, } B_1$$

¹² tattānam, B₁; tam attānam, S.

13 *om. S.*

²⁴ mahi, B.,

*Dasa kammapathe niseviya
akusalā kusalehi vivaṃjītā
garahū¹ ca² bhavanti devate
bālamati nirayesu paccare³ ti.*

Idaṃ akusalam.

Tiṃ' imāni bhikkhave akusalamūlāni. Katamāni tiṃi?

Lobho akusalamūlam, doso akusalamūlam, moho akusala-
mūlam.

Imāni kho bhikkhave tiṃi akusalamūlāni⁴ ti (A. I,

Idaṃ akusalam.

[p. 201].

Tattha katamam kusalaṃ ca akusalaṃ ca?

Yādisaṃ vapate bījaṃ tādisaṃ harate phalaṃ

kalyāṇakārī⁵ kalyāṇam pāpakārī ca pāpakan⁶ ti (S. I,
p. 227; Jāt. II, p. 202; III, p. 158).

Tattha yaṃ āha: kalyāṇakārī kalyāṇan ti idaṃ kusalam,
yaṃ⁷ āha: pāpakārī ca pāpakan ti idaṃ akusalam.

Idaṃ kusalaṃ ca akusalaṃ ca.

*Subhena kammaṇa vajanti suggaṭṭiṃ
apāyabhūmiṃ⁸ asubhena⁹ kammunā
khayā ca kammaṣa vimuttacetaso¹⁰
nibbanti¹¹ te joti¹²-r-iv'indhanakkhayā.¹³*

Tattha yaṃ āha: subhena kammaṇa vajanti suggaṭṭiṃ¹³
ti idaṃ kusalam, yaṃ āha: apāyabhūmiṃ asubhena kam-
munā ti idaṃ akusalam.

Idaṃ kusalaṃ ca akusalaṃ ca.

r) Tattha katamam anuññātam?

*Yathā pi bhamaro pupphaṃ vaṇṇagandham¹⁴ aheṭṭhayaṃ¹⁵
paleti rasam ādāya, evaṃ gāme munī care ti (Dhp. v. 49).*

Idaṃ anuññātam.

¹ so all MSS.

² om. S.

³ 'ye, Br.

⁴ 'ni (without ti), Br.

⁵ 'kāri yaṃ, S.

⁶ 'kam (without ti), Br.

⁷ tattha yaṃ, S.

⁸ apiya⁹, Br.

⁹ asutena, Br.

¹⁰ 'sa, Br. S.; vimutti¹⁰, all MSS. exc. Com.

¹¹ nibbānanti, S.; nibbāya, Br.; nibbāyanti, Com.

¹² joti-d-iv'indana¹², Br.; jodanakkhayā, S.

¹³ 'ti, Br. S.

¹⁴ vaṇṇam agandham, Br.

¹⁵ apothayam, B. Com.; apedhayam, Br.

Tiṇ' imāni bhikkhave bhikkhūnaṃ karaṇīyāni. Katamāni tiṇi?

Idha bhikkhave bhikkhu pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṭṭumattesu vājesu bhayaḍassāvī¹ samādhāya sikkhati sikkhāpādesu, kāyakammavacīkhammena samannāgato kusalena parisuddhājivo, āraddhaviriyo kho pana hoti thāmaṇā dāḥaparakkamo anikkhattadhuro akusalānaṃ dhammānaṃ paññāya kusalānaṃ dhammānaṃ bhāvanāya sacchikiriyāya, paññavā kho pana hoti udayatthagāminīyā² paññāya samannāgato ariyāya nibbedhikāya samnāḍḍikkhalīhayaḡāminīyā³.

Imāni kho bhikkhave bhikkhūnaṃ tiṇi karaṇīyāni ti.

Idaṃ anuññātaṃ.

Dasa⁴ ime bhikkhave dhammā pabbajitena abhiñhaṃ paccavekkhitabbā⁵. Katame dasa?

Vevanīyaṃ⁶ ajjhūpagato ti pabbajitena abhiñhaṃ paccavekkhitabbāṃ | pe⁷ |

Ime kho bhikkhave dasa dhammā pabbajitena abhiñhaṃ paccavekkhitabbā ti (A. V, p. 87 sq.).

Idaṃ anuññātaṃ.

Tiṇ' imāni bhikkhave karaṇīyāni. Katamāni tiṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ ti.

Imāni kho bhikkhave tiṇi karaṇīyāni⁸ ti.

Idaṃ anuññātaṃ.

s) Tattha katamaṃ paṭikkhittaṃ?

N'atthi puttasaṃsaṃ pemaṃ n'atthi goṇasaṃsaṃ dhaṇaṃ n'atthi sūriyasamā⁹ ābhā samuddaparamā sarā ti (S. I, p. 6).

Bhagavā āha: —

N'atthi attasaṃsaṃ¹⁰ pemaṃ n'atthi dhaññasamaṃ dhaṇaṃ n'atthi paññāsamaṃ ābhā vuttṭhi ve paramā sarā ti (S. I, p. 6).

Ettha yaṃ purimakam¹¹ idaṃ paṭikkhittaṃ.

¹ °jassādi, B.

² udayabbayagā°, S.

³ samā°, B. B.

⁴ das°, B.

⁵ °tabbāṃ, B. S.

⁶ °yam pi, B.

⁷ pa, B. B.

⁸ °ni (without ti), B.

⁹ su°, B. S.

¹⁰ attha°, B.

¹¹ parimaṇaṃ, B.

Tiṇ' imāni bhikkhave akaraṇīyāni. Katamāni tiṇi?
Kāyaduccaritaṃ vacāduccaritaṃ manoduccaritaṃ ti.
Imāni kho bhikkhave tiṇi akaraṇīyāni¹ ti.
 Idam paṭikkhittam.

Tattha katamam anuññātāṃ ca paṭikkhittāṃ ca?

Kim² sūḍha² bhūtā janatū anekā
maggo c' anekāyatano parutto
pucchāmi taṃ Gotama bhūripaṇṇa
kisimī³ t̥hito paralokaṃ na bhāye ti? —
Vācam manañ ca paṇidhāya sammā⁴
kāyena pāpāni akubbamāno
bahvannapānaṃ⁵ gharam āvasanto
saddho⁶ mudu samvibhāgi vadaññū:
etesu dhammesu t̥hito catūsu
dhammesu t̥hito paralokaṃ na bhāye ti (S. I,
p. 42 sq.).

Tattha yaṃ āha: vācam manañ ca paṇidhāya sammā⁷
 ti⁷ idam anuññātam, kāyena pāpāni akubbamāno ti idam
 paṭikkhittam, bahvannapānaṃ⁸ gharam āvasanto | saddho
 mudu samvibhāgi vadaññū | etesu dhammesu t̥hito catūsu |
 dhammesu t̥hito paralokaṃ na bhāye ti idam anuññātam.

Idam anuññātāṃ ca paṭikkhittāṃ ca.

Sabbapāpass'⁹ akaraṇaṃ kusalass'¹⁰ upasampadā¹⁰ ti
sacittapariyodapanāṃ etaṃ buddhāna sāsanaṃ¹¹ ti
 (Cf. p. 171).

Tattha yaṃ āha: sabbapāpass'⁹ akaraṇaṃ ti idam pa-
 ṭikkhittam, yaṃ āha: kusalass'¹⁰ upasampadā¹⁰ ti idam anuñ-
 ñātam.

Idam anuññātāṃ ca paṭikkhittāṃ ca.

Kāyasamācāraṃ pāhaṃ¹² devānaṃ inda dūvudhena va-
dāmi sevitaḃḃam pi asevitabḃam pi. Vacisamācāraṃ pāhaṃ

¹ 'ni (without ti), B.

² ki su'dha, B.

³ kismi, B.

⁴ samā, B.; sammādhi, B.

⁵ bahvanna°, S.

⁶ sabbo, S.

⁷ sammādhi, B.; S. omits ti.

⁸ bahvanna°, B. S.

⁹ 'passa, all MSS.

¹⁰ kusalassa upa°, B. S.

¹¹ 'naṃ (without ti), all MSS.

¹² p'aham, B.; m'aham, S. throughout.

devānam inda duvidhena vadāmi sevittabbaṃ pi asevitabbaṃ pi. Manosamācāraṃ pāhaṃ devānam inda duvidhena vadāmi¹ | pe² | Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevittabbaṃ pi asevitabbaṃ pi.

Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevittabbaṃ pi asevitabbaṃ pi³ ti. Iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Yathā rūpaṇ ca kho kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro sevittabbo. Tathā yaṃ jaṇṇā kāyasamācāraṃ 'idaṃ' kho me kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti⁵ ti evarūpo kāyasamācāro sevittabbo.

Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevittabbaṃ pi asevitabbaṃ pi ti. Iti yaṇ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

Evaṃ vacisaṃācāraṃ | pe² |

Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevittabbaṃ pi asevitabbaṃ pi ti. Iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Yathā rūpaṇ ca kho pariyesanaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpā pariyesanā na sevittabbā. Tathā yaṃ jaṇṇā pariyesanaṃ 'imaṃ' kho me pariyesanaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti⁵ ti evarūpā pariyesanā sevittabbā.

Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevittabbaṃ pi asevitabbaṃ pi ti. Iti yaṇ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

Tattha yaṃ āha⁶: sevittabbaṃ pi ti idaṃ anuññātaṃ, yaṃ āha: na sevittabbaṃ pi ti idaṃ paṭikkhittaṃ.

Idaṃ anuññātaṇ ca paṭikkhittaṇ ca.

¹ S. adds sevittabbaṃ asevitabbaṃ pi.

² pa, B. B.

³ pi (without ti), S.

⁴ imaṃ, S.

⁵ ti (without ti), S.

⁶ om. B.

t) Tattha katamo thavo?

*Maggān'*¹ *aṭṭhaṅgiko*¹ *seṭṭho saccānaṃ caturo padā*
virūgo seṭṭho dhammānaṃ dvīpadānaṃ ca calikkhumā ti
(Dhp. v. 273).

Ayaṃ thavo².

Tiṇ' imāni bhikkhave aggāni. Katamāni tiṇi?

Yāvata bhikkhave sattā apadā vā dvīpadā vā catuppadā
vā bahuppadā vā rūpino vā arūpino vā saññino vā asañ-
ñino vā nevasaññināsaññino vā, Tathāgato tesāṃ aggam
akkhāyati seṭṭham akkhāyati pavaram akkhāyati, yad idaṃ
arahaṃ sammāsambuddho.

Yāvata bhikkhave dhammānaṃ paṇṇatti saṃkhatānaṃ vā
asaṃkhatānaṃ vā, virūgo tesāṃ dhammānaṃ aggam akkhā-
yati seṭṭham akkhāyati pavaram³ akkhāyati³, yad idaṃ
madanimmadano⁴ | pe⁵ | nirodho nibbānaṃ.

Yāvata bhikkhave saṃghānaṃ paṇṇatti gaṇānaṃ⁶ pa-
ṇṇatti mahājanasannipātānaṃ paṇṇatti, Tathāgatasāvaka-
saṃgho⁷ tesāṃ aggam akkhāyati seṭṭham akkhāyati pava-
ram akkhāyati, yad idaṃ cattāri purisayugāni aṭṭha puri-
sapuggalā | pe⁵ | puññakhettaṃ lokassā ti.

* *Sabbalokuttaro Satthā dhammo⁸ ca⁸ kusalapakkhato⁸*
gaṇo ca narasiṃhassa tāni tiṇi visissare.

Samanapadumasaṅcayo gaṇo
dhammavaro⁹ ca vidūna¹⁰ sakkato
naravaradama¹¹ ca¹² calikkhumā
tāni tiṇi lokassa uttari.

* *Satthā ca appaṭṭisamo dhammo ca sabbo¹³ nirūpadāho*
ariyo ca gaṇavaro tāni khalu visissare¹⁴ tiṇi.

Succanāmo jīno lhemmo sabbābhikkhū saccadhammo
n'atthi' añño tassa uttari ariyasamṃgho¹⁵ niccam¹⁶ vinū-
nu¹⁷ pūjito.

¹ maggānaṃ 'tth°, B. ² kho, S.

³ om. S. ⁴ nimadano, B. ⁵ pa, B. B.

⁶ gatānaṃ, B. ⁷ Tathāgatānaṃ sā°, S.

⁸ dhammo ca kusalamakkhato, B. B.; dhammā catusa-

lakkhato, S.

⁹ dhammo varo, B.

¹⁰ nam, B. Com.

¹¹ narā°, B.

¹² va, B.; om. S.

¹³ sabbe, B.; B. B. add sukho.

¹⁴ visissare, S.

¹⁵ B. add ca.

¹⁶ nicca, B. S.

¹⁷ nam, B. S.

*Tāni tīni lokassa uttarī¹
ekāyanaṃ jātikhayantadassi²
maggaṃ pajānāti hitānukampī.
Etena maggena tarimsu³ pubbe⁴
tarissanti ye cāpi taranti oghaṃ
taṃ tādisaṃ devamanussasattēhaṃ
sattā namassanti visuddhipekkhā ti.*

*

Ayaṃ thavo ti.

Tattha lokiyaṃ suttaṃ dvihi suttehi niddisitaḥham: *
saṃkilesabhāgiyena ca vāsanābhāgiyena ca. Lokuttaraṃ
pi suttaṃ tihi suttehi niddisitaḥham: dassanabhāgiyena
ca bhāvanābhāgiyena ca asekhābhāgiyena ca. Lokaiaṃ ca
lokuttaraṃ ca yaṃ yaṃ padam dissati saṃ-
kilesabhāgiyaṃ vā vāsanābhāgiyaṃ vā, tena tena lokiyaṃ
ti niddisitaḥham, dassanabhāgiyaṃ vā bhāvanābhāgiyaṃ
vā asekhābhāgiyaṃ vā yaṃ yaṃ padam dissati, tena tena
lokuttaraṃ ti niddisitaḥham.

Vāsanābhāgiyaṃ suttaṃ saṃkilesabhāgiyassa suttassa *
nighātāya, dassanabhāgiyaṃ suttaṃ vāsanābhāgiyassa sut-
tassa nighātāya, bhāvanābhāgiyaṃ suttaṃ dassanabhāgi-
yassa suttassa paṭinissaggāya, asekhābhāgiyaṃ suttaṃ bhā-
vanābhāgiyassa suttassa paṭinissaggāya, asekhābhāgiyaṃ
suttaṃ diṭṭhadhammasukhavihārattham.

Lokuttaraṃ suttaṃ sattādhiṭṭhānaṃ chabbisatiyā pugga- *
lehi niddisitaḥham. Te tihi suttehi samanvesitaḥha: dassana-
bhāgiyena bhāvanābhāgiyena asekhābhāgiyena cā ti.

Tattha dassanabhāgiyaṃ suttaṃ pañcahi puggalehi *
niddisitaḥham: ekabījīnā kolaṃkolena sattakkhattupara-
mena⁶ saddhānūsārinā dhammānūsārinā cā ti (Cf. A. I, p. 233).

Dassanabhāgiyaṃ suttaṃ imehi pañcahi puggalehi nid-
disitaḥham.

Bhāvanābhāgiyaṃ suttaṃ dvādasahi puggalehi niddisi-
taḥham: sakadāgāmiḥphalasacchikiriyaṃ paṭipannena, sa-
kadāgāminā, anāgāmiḥphalasacchikiriyaṃ paṭipannena, anā-

¹ ori, B. B.

² °dassi, B. B.

³ atarimsu, S.;

attarisu, B.; atarisu, Com.

⁴ sabbenā, B.

⁵ samannesi, B. S.

⁶ ottum pa°, B.

* gāminā, antarāparinibbāyinā, upahaccaparinibbāyinā, asamkhāraparinibbāyinā, sasamkhāraparinibbāyinā, uddhamso-
tena, akaniṭṭhagāminā, saddhāvimuttana¹, diṭṭhappattena²
kāyasakkhinā cā ti (Cf. A. V, p. 120).

Bhāvanābhāgiyaṃ suttaṃ imehi dvādasahi puggalehi
niddisitaḥḥam.

Asekhābhāgiyaṃ suttaṃ navahi puggalehi niddisitaḥḥam:
saddhāvimuttana, paññāvimuttana, suññatavimuttana, ani-
* mittavimuttana, appanīhitavimuttana³, ubhatobhāgavimutte-
na, samasīsina⁴, paccekabuddha⁵ - sammāsambuddhehi⁶
cā ti.

Asekhābhāgiyaṃ suttaṃ imehi navahi puggalehi niddi-
sitabbam.

Evam lokuttaram suttaṃ sattādhitṭhānaṃ imehi chabbi-
satiyā puggalehi niddisitaḥḥam.

. Lokiyaṃ suttaṃ sattādhitṭhānaṃ ekūnavāsatiyā pugga-
lehi niddisitaḥḥam. Te caritehi nidditṭhā samanvesitaḥḥam⁷,
keci rāgacaritā, keci dosacaritā, keci mohacaritā, keci rā-
gacaritā ca dosacaritā, keci rāgacaritā ca mohacaritā ca,
keci dosacaritā ca mohacaritā ca, keci rāgacaritā ca do-
sacaritā ca mohacaritā ca.

Rāgamukhe ṭhito rāgacarito, rāgamukhe ṭhito dosacarito,
rāgamukhe ṭhito mohacarito, rāgamukhe ṭhito rāgacarito
ca dosacarito ca mohacarito ca, dosamukhe ṭhito dosaca-
rito⁸, dosamukhe ṭhito mohacarito⁸, dosamukhe ṭhito rāga-
carito⁹, dosamukhe ṭhito rāgacarito ca dosacarito ca mo-
hacarito ca, mohamukhe⁶ ṭhito⁶ mohacarito⁶, mohamukhe
ṭhito rāgacarito, mohamukhe ṭhito dosacarito, mohamukhe
ṭhito rāgacarito ca dosacarito ca mohacarito cā ti.

Lokiyaṃ suttaṃ sattādhitṭhānaṃ imehi ekūnavāsatiyā
puggalehi niddisitaḥḥam.

Vāsanābhāgiyaṃ suttaṃ silavantehi niddisitaḥḥam. Te

¹ vimuttakena, S.

² diṭṭhipattena, B., S.

³ apanita, B.

⁴ °sisinā, S.; °sisinā, B. B., Com.

⁵ °buddhehi, B. B.,

⁶ om. S.

⁷ samannesī, B.,

⁸ rāgacarito, S.

⁹ moha, S.

silavanto pañca puggalā: pakatisīlam, samādānasīlam, cittapasādo, samatho, vipassanā cā ti.

Vāsanābhāgiyaṃ suttam imehi pañcahi puggalehi niddisittabbam.

Imehi pañcahi dhammehi lokuttaram suttam dhammā-dhiṭṭhānaṃ tili suttehi niddisittabbam: dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca¹.

Lokiyaṃ ca lokuttaraṃ ca sattadhiṭṭhānaṃ ca dhammā-dhiṭṭhānaṃ ca ubhayena niddisittabbam.

Ñāṇam paññāya niddisittabbam: paññindriyena paññā-balena adhipaññāsikkhāya dhammavicayasambojjhaṅgena sammādiṭṭhiyā tiranāya² santiranāya³ dhamme⁴ nāṇena anvaye- nāṇena khaye- nāṇena anuppāde- nāṇena anaññā-taññassāmīndriyena⁵ aññindriyena aññātāvindriyena⁶ cakkhunā vijjāya buddhiyā bhūriyā medhāya, yaṃ yaṃ vā pana labbhati, tena tena paññādhivacanena niddisittabbam. Ñeyyam atitānāgatapaccuppannehi ajjhattikabāhirehi hinappanītehi dūrasantikehi samkhatāsamkhatēhi kusalākusa-lābyākatehi, samkhepato vā chahi ārammaṇehi niddisittabbam. Nāṇaṃ ca ñeyyaṃ ca tadubhayena niddisittabbam, paññā pi ārammaṇabhūtā ñeyyam, yaṃ kiñci ārammaṇa-bhūtaṃ ajjhattikaṃ vā bāhiraṃ vā, sabban taṃ samkha-tena asaṃkhatena ca niddisittabbam.

Dassanabhāvanā sakavacanam paravacanam⁷ vissajjaniyam avissajjaniyam kammaṃ vipāko ti sabbattha tadubhayam⁸ sutte yathā niddiṭṭham tathā⁹ upadhārayitvā¹⁰ labbhamānato¹¹ niddisittabbam, yaṃ vā¹² pana kiñci Bha-gavā aññataravacanam¹³ bhāsati, sabban taṃ yathā niddiṭṭham dhārayitabbam.

Duvidho hetu: yaṃ ca kammaṃ ye ca¹⁴ kilesā.

Samudayo kilesā¹⁵.

*

¹ om. S.

² ti^o, B. B.

³ santi^o, B. B.

⁴ dhammena, B.

⁵ anaññata^o, B.; anaññatāññassāmīndriyena, B.

⁶ aññatā^o, S.

⁷ adutābhayaṃ, S.

⁸ om. B.

⁹ upaṭṭhāyayitvā, B.

¹⁰ labbhadhānato, S.

¹¹ aññataram vā^o, S.

¹² vā, S.

¹³ so, B.

Tattha kilesā saṃkilesabhāgiyena suttena niddisitabbā, samudayo saṃkilesabhāgiyena ca vāsanābhāgiyena ca suttena niddisitabbo.

Tattha kusalaṃ catūhi suttehi niddisitabbam: vāsanābhāgiyena dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca, akusalaṃ saṃkilesabhāgiyena suttena¹ niddisitabbam. Kusalañ ca akusalañ ca tadubhayena² niddisitabbam.

Anuñātāṃ Bhagavato anuñātāya³ niddisitabbam. Taṃ pañcavidham: saṃvaro, paṇānaṃ, bhāvanā, sacchikiriyaṃ, kappiyānulomo⁴ ti. Yaṃ dissati tāsu tāsu bhūmīsu, taṃ kappiyānulomena niddisitabbam. Bhagavatā paṭikkhittam paṭikkhittakāraṇena niddisitabbam. Anuñātāñ ca paṭikkhittāñ ca tadubhayena⁵ niddisitabbam.

Thavo⁵ pasamsāya niddisitabbo. So pañcavidhena veditabbo: Bhagavato, dhammassa, ariyasamghassa, ariyadhammānaṃ sikkhāya, lokiyaguṇasampattiyaṃ ti. Evaṃ thavo pañcavidhena niddisitabbo.

Indriyabhūmi navahi paḍehi niddisitabbā, kilesabhūmi navahi paḍehi niddisitabbā.

Evaṃ etāni aṭṭhārasa padāni honti: nava padāni kusalāni, nava padāni akusalāni ti.

Tathā hi vuttam:

Aṭṭhārasa mūlapadā kuhiṃ⁶ datṭhabbā?

Sāsanapaṭṭhāne ti (Cf. p. 127).

Tenāha āyasmā Mahākaccāno⁷: —

Navahi ca¹ paḍehi kusalā | navahi ca yujjanti akusalapakkhā ete khalu mūlapadā⁸ | bhavanti aṭṭhārasa padāni ti.

★

Niyuttam sāsanapaṭṭhānam.

¹ om. S. ² °yehi, S.

³ anuñātāya, S.

⁴ kappiya ti lomo, B.

⁵ tavo, B. B.

⁶ kuhi, B.

⁷ °kaccāyano, S.

⁸ °padā, B.

Ettavatā samattā Nettiyā āyasmatā Mahākaccānena
bhāsītā Bhagavatā anumoditā mūlasaṃgītiyaṃ saṃgītā ti¹.

Nettipakaraṇaṃ niṭṭhitam².

¹ B. adds (cf. A. V, p. 361, n. 8): —

Jinacakke vijjulakkhe soti bho pūramāpito (*sic*)
raṭṭhaniyyāta-āyehi saddhā tisso vanātuso
ropitā antepūramhi atthaṃ pekkhiya cintayaṃ
uyyānuppādamūlena pūjesi piṭattayaṃ (*sic*)
sāsanapphullasobhite nānāthūpādi-maṇḍite
amarappūranāmake [*in Burmese*] aṭṭhaye visuddhacā-
rasampanno

ñeyyādhammādilakkhito alaṅkāraparo guru
vasanto tena likkhito amarapāradutiya [*in Burmese*]
siripavarādityā lokādhīpati Vijayamahādhammarājādhirāja,
then a few words in Burmese, and after these: Nettipaka-
raṇaṃ niṭṭhitam, then again a few words in Burmese, after
which: nibbānapaccayo hotu [*in Burmese*].

² S. adds nibbānapaccayo hotu.

EXTRACTS FROM THE COMMENTARY.

p. 1. (fol. kã,
rev., second
line).

Tattha ken' atthena Netti?

Saddhammanayan' atthena.

Yathā hi taṇhā satte kāmādhivayaṃ nayati ti bhava-netti ti vuccati, evaṃ ayaṃ pi veneyyasatte ariyadhammaṃ nayati ti saddhammanay' atthena Netti ti vuccati.

Atha vā nayantitāyā ti Netti. Nettipakaraṇena hi karaṇabhūtena dhammakathikā veneyyasatte dassanamaggam nayanti sampāpentī ti.

Niyyanti vā ettha etasmiṃ pakaraṇe adhiṭṭhānabhūte patitthāpetvā veneyyā nibbānaṃ sampāpiyanti ti Netti. Na hi Netti-upadesasannissayena vinā aviparitasuttatthāvabodho sambhavati. Tathā hi vuttam: -- *Tasmā nibbāyitukāmenā* ti ādi. Sabbā pi hi suttassa atthasampvaṇṇanā Netti-upadesāyattā Netti ca suttapabbhavā, suttam sammā-sambuddhapabbhavan ti.

p. 1. (fol. kã,
rev., third
line).

Mahākaccānenā ti Kacco ti purātano isi, tassa vamsāṇākarabhūto ayaṃ mahāthero Kaccāno ti vuccati. Mahākaccāno ti pana pūjāvacaṇaṃ yathā Mahāmoggallāno ti. Kaccāyanagottanidditthā ti pi paṭho. Ayaṃ ca gāthā Nettisamgāyantehi pakaraṇatthasamgaṇhavasena ṭhapitā ti daṭṭhabbā. Yathā cāyaṃ, evaṃ Hāravibhaṅgavāre¹ tan tam Hāra-Niddesa-nigamana Tenāha āyasmā ti ādivacaṇaṃ.

¹ *The Commentary uses vibhāga and vibhaṅga indifferently, but in a passage describing the contents of our work it says: — Sā paṇāyaṃ Nettipakaraṇaparicchedato*

Tattha ken' aññena hārā?

p.1. (fol.kau,
rev., third
line from
bottom).

Hariyanti etehi ettha vā sutta-geyyādi-visayā aññāna-samsayavipallāsā ti hārā. Haranti vā sayam tāni. Haranamattam evā ti hārā, phalūpacārena.

Atha vā hariyanti vohāriyanti dhammasamvannaka-dhammapaṭiggāhakehi, dhammassa dānagahaṇavasenā ti hārā.

Atha vā hārā viyā ti hārā. Yathā hi anekaratanāvaḷi-samūho hārasaṅkhāto attano avayavabhūtaratanasamphas-sehi samupajaniyamānehi¹ bhedasukho hutvā tadupabhogī-janasarirasantāpaṃ nidāghapariḷāhūpajanitaṃ vūpasameti, evam ete pi nānāvidhaparamattharatanapabandhā samvannā vissesā attano avayavabhūtaparamattharatanādhi-ga-mena samuppādiyamānanibbutisukhā dhammapaṭiggāhaka-janahadaya-paritāpaṃ kāmarāgādi-kilesa-hetukaṃ vūpasameti ti.

Atha vā hārayanti aññānādinaṃ hāraṃ apagamaṃ karonti ācikkhanti ti vā hārā.

Atha vā sotujanacittassa haraṇato ramaṇato ca hārā, niruttinayena. Yathāha: — *Bhavesu vantagamano ti Bhavā* ti.

Tattha nayan ti samkilese vodānāni ca vibhāgato nā-
penti ti nayā. Niyanti vā tāni etehi ettha vā ti nayā.
Nayanamattam eva vā ti nayā. Niyanti vā sayam dham-
makathikehi upaniyanti suttassa atthapavicayatthan ti nayā.

p.2. (fol.kāp,
obv., fourth
line).

Atha vā nayā viyā ti nayā. Yathā hi ekattādayo nayā sammā paṭivijjhiyamānā paccayapaccayuppannadhammānaṃ yathākkamasambandhavibhāgavyāpāravirahānurūpabala-bhāvadassanena asaṃkarato sammutisaccaparamatthasaccānaṃ sabhāvaṃ pavedayantā paramatthasaccapaṭivedhāya samvattanti, evam eva te pi kaṇhasukkasappaṭibhā-

tippabhedā Hāra-Naya-Paṭṭhānānaṃ vasena. Pathamaṃ hi Hāravacāro, tato Nayavicāro, pacchā Paṭṭhānavicāro ti. Paḷivavatthānato pana Saṃgahavāra-Vibhāgavārasena duvidhā. Sabbā pi hi Netti Saṃgahavāro Vibhāgavāro ti vāradvayaṃ eva hoti . . . Vibhāgavāro pana Uddesa-Nid-desā-Paṭiniddesa-vasena tividho.

¹ °manahi.

gadhammavibhāgadassanena aviparitasuttatthāvabodhāya abhisambhūnantā vineyyānam catusaccapaṭivedhāya saṃvattanti.

Atha vā pariyatti-atthassa nayanato saṃkilesato yamanato ca nayā, niruttinayena.

p.3. (fol. 13a, obv., last line). Evam uddiṭṭhe hārādayo niddisitum Tattha saṃkhepato ti ādi āradḍham.

Tattha tatthā ti tasmiṃ uddesapāṭhe, saṅkhepato Netti kittitā ti samāsato Nettipakaraṇaṃ kathitaṃ, hārānaya-mūlapadānaṃ hi sarūpadassanaṃ Uddesapāṭhena katan ti.

Sāmaññato visesena padattho lakkhaṇaṃ kamo ettāvata ca hetvādi veditabbā hi viññunā.

Tesu avisesato visesato ca hārā-nayānaṃ attho dassito, lakkhaṇādisu pana avisesato sabbe pi hārā nayā ca yathākkamaṃ byañjanatthamukhena navaṅgassa sāsanassa atthasamvapaṇanalakkhaṇā, visesato pana tassa tassa hārassa nayassa ca lakkhaṇaṃ Niddese eva kathayissāma. Kamādinī ca yasmā nesam lakkhaṇesu ñātesu suviññeyyāni honti, tasmā tāni pi Niddesato parato pakāsayissāma. Yā pana Assāḍādinavatā ti ādikā Niddesagāthā.

Tāsu assāḍādinavatā (1)¹ ti assādo ādinavatā ti padavibhāgo, ādinavatā ti ca ādinavo eva. Keci assāḍādinavato ti paṭhanti. Taṃ na sundaraṃ. Tattha assādiyati ti assādo. Sukhaṃ somanassaṃ ca. Vuttaṃ h'etaṃ: — Yaṃ bhikkhae pañcupādānakikhandhe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ pañcasu upādānakikhandhesu assādo ti. Yathā ca sukhaṃ somanassaṃ, evaṃ itthārammaṇaṃ pi. Vuttaṃ pi c'etaṃ: — So tad assādeti, taṃ nikāmeti ti. — Rūpaṃ assādeti abhinanduti, taṃ ārabha rāgo uppajjati ti. — Saṃyojanīyesu bhikkhave dhammesu assādanupassino ti ca. Assādeti etāyā ti vā assādo. Taṃhā. Taṃhāya hi karaṇabhūṭāya puggalo sukhaṃ pi sukhārammaṇaṃ pi assādeti. Yathā ca taṃhā, evaṃ

¹ The numbers in brackets indicate the verses of the Niddesavāra in which the words commented on occur.

vipallāsā pi. Vipallāsavasena hi sattā anitt̃ham pi ārammaṇaṃ it̃thākārena assāḍenti. Evaṃ vedanāya sabbesaṃ tebhūmakasaṅkhārānaṃ taṇhāya vipallāsānaṃ ca assāḍa-vicāro veditabbo. Kathaṃ pana dukkhādukkhamasukha-vedanānaṃ assāḍaniyatā ti? Vipallāsato sukhapariyāya-sabhāvato ca. Tathā hi vuttaṃ: — *Sukhā kho āvuso Vi-sālha vedanā t̃hitisukhā vipariṇāmadukkhā, dukkhā vedanā t̃hitudukkhā vipariṇāmasukhā, adukkhamasukhā vedanā nā-nasukhā aññānadukkhā ti* (M. I, p. 303). Tattha vedanāya aṭṭhasatapariyāyavasena tebhūmakasaṅkhārānaṃ nikkhe-pakaṇḍa-rūpakaṇḍavasena taṇhāya saṃkilesavatthuvibhaṅ-ge nikkhepakaṇḍake ca taṇhāniddesavasena vipallāsānaṃ subhasaññādivasena dvāsaṭṭhidiṭṭhigatavasena ca vibhāgo veditabbo. Ādinavo dukkhā vedanā tisso pi vā dukkhatā. Atha vā sabbe pi tebhūmakā saṅkhārā ādinavo. Ādinaṃ ativiya kapaṇaṃ vāti pavattati ti ādinavo. Kapaṇama-nusso evaṃ sabhāvā ca tebhūmakā dhammā aniccatādi-yogena. Yato tattha ādinavānupassanā āradhavi-passakā-
naṃ yathabhūtanāyo ti vuccati. Tathā ca vuttaṃ: — *Yaṃ bhikkhave paṇḍupādānakkhandhā aniccā dukkhā vipariṇā-madhammā, ayaṃ pañcasu upādānakkhandhesu ādinavo ti*. Tasmā ādinavo dukkhasaccaniddesabhūtānaṃ jātiyādināṃ aniccatādināṃ dvācattālīsāya ākāraṇaṃ ca vasena vibha-jitvā niddisitaḥ.

Nissarati etenā ti nissaraṇaṃ (1). Ariyamaggo. Nissa-rati ti vā nissaraṇaṃ. Nibbānaṃ. Ubhayaṃ pi sāmañña-niddesena ekasesena vā nissaraṇaṃ ti vuttaṃ. Pi (1)-saddo purimānaṃ pacchimānaṃ ca sampiṇḍanattho. Tattha ari-yamaggapakke satipaṭṭhānādinaṃ sattatimsabodhipakkhi-yadhammānaṃ kāyānupassanādinaṃ ca tadantogadhabhe-dānaṃ vasena nissaraṇaṃ vibhajitvā niddisitaḥ, nibbā-napakke pana kiñcāpi asaṅkhatāya dhātuyā nippariyāyena vibhāgo n'atthi, pariyāyena pana sopādisesa-nirupādisesa-bhedena. Yato vā taṃ nissataṃ tesāṃ paṭisambhidāmagge dassitapabhedānaṃ cakkhādinaṃ channaṃ dvārānaṃ rū-pādinaṃ channaṃ ārammaṇānaṃ taṃ taṃ dvārapavattā-
naṃ channaṃ channaṃ viññāpa-phassa-vedanā-saññā-ceta-nā-taṇhā-vitakka-vicārānaṃ paṭhavīdhātu-ādināṃ channaṃ

dhātūnaṃ dasannaṃ kaṣiṇāyatanānaṃ kesādināṃ battim-sāya ākārānaṃ pañcannaṃ kḷandhānaṃ dvādasannaṃ āyatanānaṃ aṭṭhārasannaṃ dhātūnaṃ, lokiyaṇaṃ indriyaṇaṃ kāmabhātu-ādināṃ tissannaṃ dhātūnaṃ kāmabhavādināṃ tippaṃ tippaṃ bhavānaṃ catunnaṃ jhānānaṃ appamaññānaṃ āruppānaṃ dvādasannaṃ paṭiccasamuppādaṅgānaṃ cā ti evaṃ-ādināṃ saṅkhatadhammānaṃ nissaraṇabhāvena vibhajitvā niddisitabbaṃ.

Phalaṇ (1) ti desanāphalaṃ. Kiṃ pana taṇ ti? Yaṃ desanāya nipphādiyati. Nana ca nibbānādhigamo Bhagavato desanāya nipphādiyati? *Nibbānaṃ ca nissaraṇaṃ* ti iminā vuttam evā ti saccam etaṃ. Taṇ ca kho paramparāya. Idha pana paccakkhato desanāphalaṃ adhippetam. Taṃ pana sutamaggañāṇaṃ: attha-dhamma-vedādi-ariyamaggassa pubbabhāgapatipattibhūtā chabbisuddhiyo, yaṇ ca tasmim khane maggaṃ anabhisambhūnantassa kālantare tadadhigamakāraṇabhūtaṃ sampattibhavaḥetu ca siyā. Tathā hi vakkhati (p. 7): —

Attānuditṭhiṃ ūhacca

evaṃ maccutaro siyā (ti idaṃ phalaṇ) ti; (p. 6): —

Dhammo have rakkhati dhammacārī ti idaṃ phalaṇ ti ca.

Etena nayeṇa devesu c'eva manussesu ca āyu-vaṇṇa-bala-sukha-yasa-parivāra-ādhipateyyasampattiyo upadhisampattiyo cakkavattisiri devarajjasiri cattāri sampatticakkāni, silasampadā samādhisampadā tisso vijjā cha abhiññā catasso paṭisambhidā sāvakaḥodhi paccekabodhi sammāsambodhi ti sabbā pi sampattiyo puññasambhārahetukā Bhagavato desanāya sūhetabbatāya phalaṇ ti veditabba.

Upāyo (1) ti ariyamaggapadaṭṭhānabhūtā pubbabhāgapatipadā. Sā hi purimā purimā pacchimāya pacchimāya adhigamupāyabhāvato paramparāya magganibbānādhigamassa ca hetubhāvato upāyo yā ca pubbe vuttaphalādhigamassa upāyapaṭipatti. Keci pana saha vipassanāya maggo upāyo ti vadanti. Tesam matena nissaraṇaṇ ti nibbānaṃ eva vuttam siyā. Phalaṇ viya upāyo pi pubbabhāgo ti vuttam siyā, yaṃ pana vakkhati (p. 6): — *Sabbe dhammā* [pa] *visuddhiyā ti* ayaṃ upāyo ti, etthāpi pubba-

bhāgapaṭipadā eva udāhaṭṭā ti sakkā viññātum. Yasmā pana (p. 6) *te pahūya ture oghan ti* idam nissaraṇam ti ariyamaggassa nissaraṇabhāvaṃ vakkhati. Ariyamaggo hi oghatarāṇam ti.

Āṇatti (1) ti ānārahassa Bhagavato veneyyaṇassa hitasiddhiyā evaṃ paṭipajjhā ti vidhānam. Tathā hi vakkhati (p. 7):

Suññato lokam avekkhassu | Mogharājā (ti āṇatti ti).

Yogīnaṃ (1) ti catusaccakammaṭṭhānabhāvanāya yuttapayuttānam veneyyānam, atthāyā ti vacanaseso.

Desanā hāro (1) ti etesaṃ yathāvuttānam assādaṇam vibhajanalakkhaṇo samvaṇṇanāviseso desanā-hāro nāmā ti attho. Etthāha: kim pan' etesaṃ assādaṇam avasesānam vacanam desanā-hāro udāhu ekaccānaṃ ti? Niravasesānam yeva. Yasmim hi sutte assādaṇava-nissaraṇāni sarūpato āgatāni, tattha vattabbam eva n'atthi, yattha pana ekadesena āgatāni na vā sarūpena, tattha anāgataṃ atthavasena niddhāretvā hāro yojetabbo. Ayaṃ attho Desanā-hāravibhaṅge āgamissati ti idha na papañcito.

Yaṃ pucchitaṃ (2) ti yā pucchā, viciyamānā ti vacanaseso. Vissajjitaṃ anugīti ti etthāpi es'eva nayo. Tattha vissajjitaṃ (2) ti vissajjanā, sā ca ekaṃ sabyākaraṇādivasena catubbidham byākaraṇam. Ca (2)-saddo sampiṇḍanattho. Tena gāthāyaṃ avuttaṃ padādim saṅgaṇhāti. Tā pana pucchā vissajjanā kassā ti? āha: suttassā ti. Etena suttena¹ āgataṃ pucchā-vissajjanam vicetabban ti dasseti. Yā ca anugīti (2) ti vuttass' eva atthassa yā anupucchā-gīti anugīti, Saṅgahagāthā. Pucchāya vā anurūpā gīti. Etena pubbāparam gahitaṃ. Byākaraṇassa hi pucchānurūpatā idha pubbāparam nāma, yā pucchānusaṇḍhi ti vuccati, purimaṃ suttassā ti padaṃ pubbāpekkhanti puna suttassā ti vuttaṃ. Tena suttassa-nissayaḥhūte assādaṇike pariṇaḥhāti. Ettāvata vicaya-hāraṇassa visayo niravasesena dassito hoti. Tathā ca vakkhati: — Vicaya-hāravibhaṅge padaṃ vicīnati | pa | anugītim vicīnati ti.

¹ sutte.

Tattha sutte sabbesaṃ padānaṃ anupubbena atthaso byañjanaso ca vicāro padavicayo. Ayaṃ pucchā aditṭha-jotaṇā ditṭhasamsandanā vimaticchedanā anumati-pucchā kathetukamyatāpucchā sattādhiṭṭhānā dhammādhiṭṭhānā ekādhiṭṭhānā anekādhiṭṭhānā sammutivisaṃyā paramattha-visayā atitavisaṃyā anāgatavisaṃyā paccuppannavisaṃyā ti ādinā pucchā-vicayo veditabbo. Idam vissajjanaṃ ekasabyākaraṇaṃ vibhajjabyākaraṇaṃ paṭipucchābyākaraṇaṃ ṭhapaṇaṃ sāvasesaṃ niravasesaṃ¹ sa-uttaraṃ anuttaraṃ lokiyaṃ lokuttaraṃ ti ādinā vissajjana-vicayo. Ayaṃ pucchā iminā sameti etena sameti ti pucchitattaṃ ānetvā vicayo pubbenāparaṃ samsandevā pavicayo pubbāparavicayo. Ayaṃ anugiti vuttatthasamgahā avuttatthasamgahā tadubhayatthasamgahā kusalatthasamgahā akusalatthasamgahā ti ādinā anugiti-vicayo. Assādaḍḍisu sukhavedanāya itṭhārammaṇānubhavalakkhaṇā ti ādinā, taṇhāya ārammaṇagahapalakkhaṇā ti ādinā, vipallāsānaṃ viparīttagaṇapalakkhaṇā ti ādinā, avasiṭṭhānaṃ tebhūmakadhammānaṃ yathāsakalakkhaṇā ti ādinā sabbesaṃ ca dvāvisatiyādhikesu² dvācattālīsādhike ca dukasate labbhamānapadavasena tan taṃ assādatthavisesaniddhāraṇaṃ assāda-vicayo. Dukkha-vedanāya anitṭhānubhavanalakkhaṇā ti ādinā, dukkhasaccānaṃ paṭisandhilakkhaṇā ti ādinā, aniccātādināṃ ādi-antavantatāya aniccan ti kathāya ca aniccā ti ādinā sabbesaṃ ca lokiyadhammānaṃ saṃkilesabhāgiya-hānabhāgiyatādivasena ādinavavuttiyā okāraniddhāraṇena ādinavavicayo. Nissaraṇapade ariyamaggassa āgamanato kāyaṇupassanādi-pubbabhāga-paṭipadā vibhāgavisesaniddhāraṇavasena nibbānassa yathāvuttapariyāyavibhāgavisesaniddhāraṇavasenā ti evaṃ nissaraṇa-vicayo. Phalādināṃ tan taṃ suttadesanāya sāmetabbaphalassa tadupāyassa tattha tattha Satthu vidhānavacanassa ca vibhāganiddhāraṇavasena vicayo veditabbo. Evaṃ padapucchāvissajjanapubbāparānugitinaṃ assādaḍḍinaṃ ca visesaniddhāraṇavasena vicayalakkhaṇo vicayo-hāro ti veditabbo.

¹ niravasesaṃ.² cātikesu.

Sabbesan (3) ti soḷasannaṃ. Bhūmi (3) ti byañjanaṃ sandhāyāha, byañjanaṃ hi mūlapadāni viya nayānaṃ hārānaṃ bhūmi pavattiṭṭhānaṃ, tesāṃ byañjanavicārabhāvato. Vuttam hi: — Hārā byañjanavicayo ti (p. 1). Peṭake pi hi vuttam: — Sabbe hārā sampathamānā nayanti suttatthaṃ byañjanavidhiputhuttā ti. Gocarō (3) ti suttattho. Suttassa hi padatthaniddhāraṇamukhena hāra-
yojanā, tesāṃ byañjanatthānaṃ. Yuttāyuttaparikkhā (3) ti yuttassa ayuttassa ca upaparikkhā. Yuttāyutti parikkhā ti pi pāṭho, yutti ayuttinaṃ vicāraṇā ti attho. Kathaṃ pana tesāṃ yuttāyuttajānana? Catūhi mahāpadesehi avirujjhanena. Tattha byañjanassa tāva sabhāvaniruttibhāvo adhippetatthavācakaḥbhāvo ca yuttabhāvo, atthassa pana sutta-vinaya-dhammatāhi avilomaṇaṃ. Ayam ettha saṃkhepo, vitthāro pana parato āvibhavissati. Hāro yutti ti niddiṭṭho (3) hi evaṃ sutte byañjanatthānaṃ yuttāyuttabhāvavibhāvanalakkhaṇo yutti-hāro ti veditabbo.

Dhamman (4) ti yaṃ kiñci suttāgataṃ kusalādi-dhammam āha. Tassa dhammassā (4) ti tassa yathāvuttassa kusalādidhammassa. Yaṃ padaṭṭhānaṃ (4) ti yaṃ kāraṇaṃ taṃ Yonisomanasikārādi-sutte āgataṃ anāgataṃ vā sambhavato niddhāretvā kathetabban ti adhippāyo. Iti (4) ti evaṃ vuttanayenā ti attho. Yāva sabbe dhammā (4) ti yattakā tasmim sutte āgataḍḍhammā, tesāṃ sabbesaṃ pi yathānūrūpaṃ padaṭṭhānaṃ niddhāretvā kathetabban ti adhippāyo. Atha vā yāva sabbadhammā ti suttāgataṃ dhammassa yaṃ padaṭṭhānaṃ tassa pi yaṃ padaṭṭhānaṃ ti sambhavato yāva sabbadhammā padaṭṭhānavicāraṇā kātabbā ti attho. Eso hāro padaṭṭhāno (4) ti evaṃ sutte āgataḍḍhammānaṃ padaṭṭhānabhūtā dhammā tesaṃ ca padaṭṭhānabhūtā ti sambhavato padaṭṭhānabhūta-dhammaniddhāraṇalakkhaṇo padaṭṭhāno nāma hāro ti attho.

Vuttam hi ekadhamme (5) ti Kusalādisu Khandhādisu vā yasmiṃ kasmiñci Ekadhamme¹ sutte sarūpato niddhāraṇavasena vā kathiṭṭhe. Ye dhammā ekalakkhaṇā keci (5) ti ye keci dhammā kusalādiḥbhāvena rūpakkan-

¹ Cf. A. I, p. 30; 43 sqq.; S. V, p. 32 sqq.

dhādibhāvena vā, tena dhammena samānalakkhaṇā. Vuttā bhavanti sabbe (5) ti te sabbe pi kusalādisabhāvā khandhādisabhāvā dhammā sutte avuttā pi tāya samānalakkhaṇatāya vuttā bhavanti ānetvā samvappanavasena ti adhippāyo. Ettha ca ekalakkhaṇā ti samānalakkhaṇā vuttā. Tena saha cārītā samānakiccatā samānahetutā samānaphalatā samānārammaṇatā ti evam-ādihi avuttānam pi vuttānam viya niddhāraṇam vedittabbam. So hāro lakkhaṇo nāmā (5) ti evam sutte anāgate pi dhamme vuttappakārena āgate viya niddhāretvā yā samvappanā so lakkhaṇo nāma hāro ti attho.

Neruttan (6) ti niruttam padanibbacanan ti attho. Adhippāyo (6) ti buddhānam sāvakānam vā tassa sut-tassa desakānam adhippāyo. Byañjanan (6) ti byañjanena, karaṇe hi etaṃ paccattam. Kāmañ ca sabbe hārā byañjanavicayā, ayaṃ pana visesato byañjanadvāren' eva atthapariyesanā ti katvā byañjanan ti vuttam. Tathā hi vakkhati: — Byañjanena suttaṃ neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbo ti. Athā (6) ti padapūranamattam. Desanā nīdānan ti nidadāti phalaṇ ti nidānam, kāraṇam. Yena kāraṇena desanā pavattā, taṃ desanāya pavattinimittan ti attho. Pubbāparānusandhi (6) ti pubbena ca aparena ca anusandhi. Pubbāparena sandhi ti pi pātho. Suttassa pubbabhāgena aparabhāgaṃ samsandevā kathanan ti attho. Sam-gitivasena vā pubbāparabhūtehi suttantarehi samvappaniyamānassa suttassa samsandanam pubbāparānusandhi. Yaṃ pubbapadena parapadassa sambandhanam, ayaṃ pi pubbāparasandhi. Eso hāro catubyūho (6) ti evam nibbaca-nādhippāyādinam catunnam vibhāvanalakkhaṇo catubyūho-hāro nāmā ti attho.

Ekamhi padaṭṭhāne (7) ti ekasmiṃ ārambhadhātu-ādike parakkamadhātu-ādinam padaṭṭhānabhūte dhamme desanārūlhe sati. Pariyesati sesakam padaṭṭhānan (7) ti tassa visabhāgatāya agahaṇena vā sesakam pamā-dādinam āsannakāraṇatā padaṭṭhānabhūtam kosajjādikam dhammantaram pariyesati paññāya gavesati, pariyesitvā ca samvannanāya yojanto desanam āvattati paṭipakkhe

(7) ti viriyārambhādimukhena āradhām suttam vuttanayena pamādādivasena niddisanto desanam paṭipakkhato āvatto ti nāma. Āvatto nāma so hāro (7) ti desanāya gahitadhammānam sabhāga-visabhāgadhammavasena āvattanalakkhaṇo āvatto-hāro nāmā ti attho.

Dhamman (8) ti sabhāvadhammam. Tam kusala-divasena anekavidham. Padaṭṭhānan (8) ti yasmim paṭiṭṭhite uttarigunavisesa adhigacchati, tam visesādhigamakāraṇam. Bhūmin (8) ti puthujjanabhūmi dassanabhūmi ti evamaḍikam bhūmim¹. Vibhajate (8) ti vibhāgena katheti. Sādhārane (8) ti dassanapahātabbādi-nāmasena vā puthujjana-sotāpannādi-vatthuvaseṇa vā sādharāṇe avasiṭṭhe samāne ti attho. Vuttavipariyāyena asādhārāṇa veditabbā. Neyyo vibhatti (8) ti yathāvuttadhammānam vibhajano ayaṃ hāro vibhatti (8) ti nātabbo ti attho. Tasmā samkilesadhamme vodānadhamme ca sādharāṇasādharaṇato padaṭṭhānato bhūmito ca vibhajanalakkhaṇo vibhatti-hāro ti daṭṭhabbam.

Niddiṭṭhe (9) ti kathite sutte āgate samvaṇṇite vā. Bhāvite (9) ti yathā-uppannasadisā uppannā ti vuccanti, evaṃ bhāvitāsadiṣe bhāvetabbe ti attho. Pahīne (9) ti etthāpi eśeva nayo. Parivattati paṭipakkhe ti vuttanam dhammānam ye paṭipakkhā, tesam vasena parivatte ti attho. Evaṃ niddiṭṭhānam dhammānam paṭipakkhato parivattanalakkhaṇo parivattano-hāro (9) ti veditabbo.

Vividhāni ekasmim yeva atthe vacanāni vivacanāni, vivacanāni eva vevacanāni (10), pariyāyasaddā ti attho. Tāni vevacanāni bahūni anekāni. Tu (10)-saddo avadhārane, tena bahū eva pariyāyasaddā eva vacana-hārayojanāyam kathetabbā. Na katipayā ti dasseti. Sutte vuttāni (10) ti navavidhasuttantasāṅkhāte tepiṭake budhavadhacane bhāsītāni. Etthāpi tu-saddassa attho ānetvā yojetabbo. Tena pāliyam āgatāni yeva vevacanāni gahetabbāni ti vuttam hoti. Ekadhammassā (10) ti ekassa padaṭṭhassa. Yo jānati² suttavidū (10) ti yathā: Sabbissa jānāhi ti vutte Sabbinā vicārehi, Sabbi dethā ti

¹ bhūmi.

² jānāti.

vā āpāpeti ti attho, evaṃ yo suttakovidō dhammakathiko ekassa bahū pi pariyāyasadde vicāreti vibhāveti yojeti ti attho. Vevacano nāma so hāro (10) ti tassa atthassa vuttappakārapariyāyasaddayojanā lakkhaṇo vevacana-hāro nāma. Tasmā ekasmiṃ atthe anekapariyāyasaddayojanā lakkhaṇo vevacana-hāro ti veditabbam.

Dhamman (11) ti khandhādidhammam. Paññattīhi (11) ti paññāpanehi pakārehi nāpanehi, asaṅkarato vā tthapanehi. Vividhāhi (11) ti nikkhepapabhavādivasena anekavidhāhi. So ākāro (11) ti yā ekass' ev' atthassa nikkhepapabhavapaññatti-ādivasena anekāhi paññattīhi paññāpanā, so ākāro. Neyyo paññattī nāma hāro (11) ti paññatti-hāro nāmā ti nātabbo. Tasmā ek' ekassa dhammassa anekāhi paññattīhi paññāpetabbākāravibhāvanalakkhaṇo paññatti-hāro ti veditabbam.

Paṭiccuppādo (12) ti paṭiccasamuppādo. Indriyakhandhā (12) ti indriyāni ca khandhā ca. Dhātuyātanā¹ (12) ti dhātuyo ca āyatanāni ca. Etehi (12) ti yo dvādasapadiko paccayākāro yāni ca dvāvisahi indriyāni ye ca pañcakkhandhā yā ca atthārassa dhātuyo yāni ca dvādasāyatanāni, etehi sutte āgatapadatthamukhena niddhāriyamānehi. Otarati yo (12) ti yo samvaṇṇanāyayo ogāhati, paṭiccasamuppādādi ke anupavisati ti attho. Otarāṇo nāma so hāro (12) ti yo yathāvutto samvaṇṇanāviseso, so otarāṇa-hāro nāma. Ca (12)-saddena c'ettha suññatamukhādīnaṃ gāthāya avuttānaṃ pi saṅgaho daṭṭhabbo. Evaṃ paṭiccasamuppādādimukhehi suttatthassa otarāṇa-lakkhaṇo otarāṇo-hāro nāmā ti veditabbam.

Vissajjitamhi (13) ti buddhādīhi byākate. Pañhe (13) ti nātum icchite atthe. Gāthāyan (13) ti gāthārūlhe, idaṇ ca pucchantā yebhuyyena gāthābandhavasena pucchanti ti katvā vuttam. Yam ārabbhā ti? Sā pana gāthā yam attham ārabbhā adhikicca pucchitā, tassa atthassa suddhāsuddhaparikkhā ti padaṃ sodhitam, ārambho² na sodhito, padaṇ ca sodhitam ārambho² ca sodhito ti evaṃ padādinam sodhitāsodhitabhāvavicāro. Hāro so

¹ āyatanāni.

² ārabbhō.

sodhano nāmā (13) ti yathāvuttavicāro sodhano-hāro nāma. Evaṃ sutte pada-padattha-pañhārambhānaṃ sodha-nalakkaṇo sodhano-hāro ti veditabbam.

Ekattatāyā (14) ti ekassa bhāvo ekattam ekattam eva ekattatāyā ekattatāya. Eka-saddo c'ettha samānasadda-pariyāyo, tasmā sāmāññenā ti attho. Visiṭṭhā mattā vimattā vimattā va vemattam, tassa bhāvo vemattatā. Tāya vemattatāyā (14) visesenā ti attho. Te na vi-kappayitabbā (14) ti ye dhammā dukkham samudayo ti ādinā sāmāññena jātijarakāmataṇhā-bhavataṇhā ti ādinā visesena ca sutte desitā, te 'kim ettha sāmāññaṃ ko vā viseso' ti evaṃ sāmāññavisesavikappanavasena na vikappitabbā. Kasmā? Sāmāññavisesakappanāya vohārabhāvena anavaṭṭhānato, kāla-disāvisesādinam viya apekkhā-siddhito ca. Yathā hi ajja hiyyo sve ti vuccamānā kāla-visesā anavaṭṭhitasabhāvā, purimā disā pacchimā disā ti vuccamānā disāvisesā ca, evaṃ sāmāññavisesā pi. Tathā hi idaṃ dukkham ti vuccamānaṃ jāti-ādi apekkhāya sāmāññaṃ pi samānaṃ saccāpekkhāya viseso hoti. Esa nayo samudayaḍisu pi. Eso hāro adhiṭṭhāno (14) ti evaṃ suttāgatānaṃ dhammānaṃ avikappanavasena sāmāññavisesaniddhāraṇa-lakkaṇo adhiṭṭhāno-hāro nāmā ti attho.

Ye dhammā (15) ti ye avijjādikā paccayadhammā Yaṃ dhamman (15) ti yaṃ saṅkhārādikam paccayuppannadhammaṃ janayanti nipphādentī. Paccayā (15) ti saha-jātapaccayabhāvena. Paraṃ parato (15) ti param-parapaccayabhāvena, anurūpasantānaghaṭanavasena paccayo hutvā ti attho. Upanissayaakoṭi hi idhādhippetā. Purimasmim avasiṭṭho paccayabhāvo. Hetum avakaḍḍhayitvā (15) ti taṃ yathāvuttam paccayasāṅkhātajanakādi-bhedabhinnaṃ hetum ākaḍḍhitvā suttato niddhāretvā yo samvaṇṇanāsāṅkhāto. Eso hāro parikkhāro (14) ti evaṃ sutte āgatadhammānaṃ parikkhārasāṅkhāte hetu-paccaye niddhāretvā samvaṇṇana-lakkaṇo parikkhāro-hāro ti attho.

Ye dhammā (16) ti ye sīlādidhammā. Yaṃ mūlā (16) ti yesaṃ samādhī-ādinam mūlabhūtā, te tesam

samādhi-ādinam padaṭṭhānabhāvena samāropayitabbā ti sambandho. Ye c'ekatthā pakāsītā muninā (16) ti ye ca rūgavirūgā cetovimutti sekhaphala-kāmadhātusamattikamanādisaddā anāgāmiphalatthātāya ekatthā buddhamuninā paridipitā, te aññamaññavevacanena samāropayitabbā ti sambandho. Samāropanam c'ettha sutte yathārutavasena niddhāraṇavasena vā gāyhamānassa sikkhattayasāṅkhātassa silādikhandhattayassa pariyāyantara-vibhāvanamukhena bhāvanāpāripūrikathanam bhāvanāpāripūri ca pahātabbassa pahānenā ti pahānasamāropanā pi atthato dassitā eva hoti. Esa samāropano hāro (16) ti esa sutte āgatadhammānam padaṭṭhānavevacanabhāvanā pahānasamāropanavicāraṇa-lakkhaṇo samāropano nāma hāro ti attho.

Evam gāthābandhavasena soḷasa pi hāre niddisitivā idāni naye niddisitum Taṇhañ cā ti ādi vuttam. Tattha taṇhañ ca avijjam pi cā (17) ti sutte āgataṃ atthato niddhāraṇavasena vā gahitataṇham avijjam pi ca, yo neti (17) ti sambandho, yo samvaṇṇanāviseso, taṃ neti samkilesapakkham pāpeti samkilesavasena suttattham yojetī ti adhippāyo. Samathenā (17) ti samādhinā, vipassanāyā ti paññāya. Yo neti vodānapakkham pāpeti. Tattha suttattham yojetī ti adhippāyo. Saccehi yojayitvā (17) ti nayanto ca taṇhā ca avijjā ca bhavamūlakattā samudayasaccam, avasesā tebhūmakadhammā dukkhasaccam, samathavipassanā maggasaccam, tena pattabbā asaṅkhata-dhātu nirodhasaccan ti, evam imehi catūhi saccehi yojitvā. Ayaṃ nayo nandiyāvatto (17) ti yo taṇhāvijjāhi samkilesapakkhassa suttatthassa samathavipassanāhi vodānapakkhassa catusaccayojanamukhena nayana-lakkhaṇo samvaṇṇanāviseso, ayaṃ nandiyāvatto nayo nāmā ti attho. Ettha ca nayassa bhūmigāthāyaṃ nayo ti vuttā, tasmā samvaṇṇanāviseso ti vuttam. Na hi atthanayo samvaṇṇanā, catusaccapaṭivedhassa anurūpo pubbabhūge anugāhananayo atthanayo, tassa pana yā ugghāṭitaññū-ādinam vasena taṇhādīmukhena nayabhūmiracanā. Tattha naya-vohāro.

Akusale (18) ti dvādasa cittuppādasamgahite sabbe pi akusale dhamme. Samūlehi (18) ti attano mūlehi lobha-

dosa-mohehi ti attho. Kusale (18) ti sabbe pi catubhūmake kusaladhamme. Kusalamūlehi (18) ti kusalehi alobhādīmūlehi yo neti, nayanto ca kusalākusalam māyāmarci-ādayo viya abhūtaṃ na hoti ti bhūtaṃ, paṭa-ghaṭṭādayo viya na sammutisaccamattan ti tathaṃ, akusallassa iṭṭhavipākataḥbhāvato kusalassa ca anīṭṭhavipākataḥbhāvato vipāke sati avisarpvādakattā avitatham neti, evaṃ etesaṃ tinnam pi padānam kusalākusalavisesanāṭṭaṭṭhabbā. Atha vā akusalamūlehi akusalāni kusalamūlehi ca kusalāni nayanto ayaṃ nayo bhūtaṃ tathaṃ avitatham neti, cattāri saccāni middhāretvā yojeṭi ti attho. Dukkhaḍḍini hi bādhakāḍḍibhāvato aññathābhāvabhāvena bhūṭāni saccasabhāvattā tathāni avisarpvādanato avitathāni. Vuttaṃ h'etaṃ Bhagavatā: — *Cattārimāni bhikkhave tathāni avitathāni anaññathāni* ti (S. V, p. 430). Tipukkkhalam taṃ nayaṃ āhū (18) ti yo akusalamūlehi sampkilesapakkhassa kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayana-lakkhaṇo samvaṇṇanāviseso, taṃ tipukkkhala-nayan ti vadanti ti attho.

Vipallāsehi (19) ti asubhe subhan ti ādi nayapavattehi catūhi vipallāsehi. Kilese (19) ti kilissanti vibādheṭṭi ti kilesā sampkiliṭṭhadhammā, sampkilesapakkhan ti attho. Keci sampkilese ti pi paṭhanti, kilesasahite ti attho. Indriyehi (19) ti saddhādihi indriyehi. Saddhamme (19) ti paṭipattipāṭivedhasaddhamme vodānapakkhan ti attho. Etaṃ nayan (19) ti yo subhasaññādihi vipallāsehi sakalassa sampkilesapakkhassa saddhindriyādihi vodānapakkhassa ca catusaccayojanavasena nayana-lakkhaṇo samvaṇṇanāviseso, etaṃ nayaṇidū saddhammanayakovidā atthanayakusalā eva vā, sihavikkīlitaṃ nayan ti vadanti ti attho.

Veyyākaraṇesū (20) ti tassa tassa atthanayassa yojanattham katesu, suttassa atthavissajjanesū ti attho. Ten' evāha: tahiṃ tahiṃ ti. Kusalākusalā (20) ti vodāniyā sampkilesikā ca, tassa tassa nayassa disābhūṭadhammā. Vuttā (20) ti suttato middhāretvā kathitā. Manasā volokayate (20) ti te yathāvuttadhamme citten'eva ayaṃ paṭhamā disā ayaṃ dutiyā disā ti ādinā tassa tassa

nayassa disābhāgena upaparikkhati, vicāreti ti attho. Olokayate te abahī ti pi pāṭho. Tattha te ti te yathavuttadhamme, abahī ti abbhantaram citte evā ti attho. Tam khu disālocanam āhū (20) ti olokayate ti ettha yad etaṃ olokanam, tam disālocanam nāma nayam vadanti. Khū ti ca nipāto avadhāraṇe. Tena olokanam eva ayam nayo na koci atthaviseso ti dasseti.

Olokayitvā (21) ti paṭhamādisābhāgena upaparikkhitvā. Disālocanā (21) ti disālocanayena karaṇabhūtena. Yena hi vidhinā tassa tassa atthanayassa yojanāya disā olokiyanti, so vidhi disālocanan ti evam vā ettha attho daṭṭhabbo. Ukkhipiyā (21) ti uddharitvā disābhūtaḍḍhamme suddhāretvā ti attho. Ukkhipiya yo samāneti ti pi paṭhanti. Tass' attho: yo tesam disābhūtaḍḍhammānam samānayanam karoti ti. Yan ti vā kriyāparāmasanam. Samāneti ti samam sammā vā āneti, tassa tassa nayassa yojanāvasena. Ke pana āneti? Sabbe kusalākusale tan tam nayadisābhūte. Ayam nayo (21) ti samāneti ti ettha yad etaṃ tam nayadisābhūtaḍḍhammānam samānayanam, ayam āṅkuso nāma nayo ti attho. Etaṃ ca dvayam vohāra-nayo kamma-nayo ti vuccati.

Evam hāre naye ca niddisitvā idāni nesam yojanakkamam dassento Soḷasa hārā paṭhaman ti ādim āha. Tattha paṭhamam soḷasa hārā yojetabbū ti vacanaseso. Hārasamvannanā paṭhamam kātabbā, byañjanapariyeyṭṭhibhāvato ti adhippāyo. Disālocanato (22) ti disālocanena, ayam eva vā pāṭho. Āṅkusena hī (22) ti hi-saddo nipātamattam. Sesam uttānam eva.

Idāni yesam byañjanapadānam atthapadānaṃ ca vasena Dvādasā padāni suddham ti vuttam (p. 1). Tāni padāni niddisittum Akkharam padan ti ādim āha. Tattha apariyosite pade vaṇṇo akkharam pariyāyena akkharanato asaṅcaranato, na hi vaṇṇassa pariyāyo vijjati. Atha vaṇṇo ti ken' atthena vaṇṇo? Atthasamvannanatṭhena. Vaṇṇo eva hi ittharakhanatāya aparāparabhāvena pavatto padādhāyena gayhamāno yathāsambandham tan tam attham vadati. Ekakkharam vā padam akkharam. Keci pana

manasā - desanā - vācāya akkharapato akkharan (23) ti vadanti. Padan (23) ti pajjati attho, etenā ti padam. Tam nāma-padam, ākhyāta-padam, upasagga-padam, nipāta-padan ti catubbidham. Tattha phasso vedanā cittan ti evam-ādikaṃ satvapadhānam nāma-padam. Phusati vedayati vijānāti ti evam-ādikaṃ kriyāpadhānam ākhyāta-padam. Kriyāvisesagahananimittam pa iti evam-ādikaṃ upasagga-padam. Kriyāya satvassa ca sarūpavisesappakāsanahetubbhūtam evan ti evam-ādikaṃ nipāta-padam. Byañjanan (23) ti samkhepato vuttam: padābhilitam attham byañjayati ti byañjanam. Vākyam. Tam pana atthato padasamudāyo ti dāṭṭhabbam. Padamattasavane pi hi adhikārādivasena labbhamānehi padantarehi anusandhānam katvā atthasampañipatti ti vākyam eva attham byañjayati. Niruttan (23) ti ākārahilitam nibbanam niruttam. Niddeso (23) ti nibbanavitthāro niravasesadesanattā niddeso, padehi vākyassa vibhāgo ākāro. Yadi evam, padato ākārasa ko viseso ti? Apariyosite vākye avibhajjamāne vā tadavayavo padam, uccāraṇavasena pariyosite vākye vibhajjamāne vā tadavayavo ākāro ti ayam etesaṃ viseso. Chatṭham vacanam chatṭhavacanam ākāro, chatṭhavacanam etassā ti ākārachatṭhavacanam (23). Byañjanapadam. Ettha ca byañjanan ti imassa padassa anantaram vattabbam ākārapadam niddesapadānantaram vadantena ākārachatṭhavacanam² ti vuttam, padānupubbikaṃ pana icchantehi, tam byañjanapadānantaram eva katabbam. Tathā hi vakkhati (p. 9): — Aparimāṇā byañjanā, aparimāṇā ākāra ti byañjanehi vivarati, ākārehi vibhajati ti ca. Keci pana ākāra-pada-byañjana-nirutti yo ca niddeso ti paṭhanti. Ettava² byañjanam sabban (23) ti yān' imāni akkharādini niddiṭṭhāni, ettakam eva sabbam byañjanam etehi asaṃgahitam byañjanam nāma n'atthi ti attho.

Samkāsanā (24) ti samkhittena kāsanā. Pakāsanā (24) ti paṭhamam kāsanā, kāsiyati dīpiyati ti attho. Iminā hi atthapadadvayena akkharapadehi vibhāviyamāno atthā-

¹ ākāra^o

² corrected into evam tāva.

kāro gahito. Yasmā akkharehi suyyamānehi suṇantānaṃ viśesādhānassa katattā padapariyosāne padatthasampātipatti hoti. Tathā hi vakkhati (p. 9): — Tattha Bhagavā akkharehi saṃkāsēti, padēhi pakāsēti ti, akkharehi padēhi ca ugghaṭēti ti ca. Vivaraṇā (24) ti vitthāraṇā. Vibhajanā ca uttānikammaṇ ca paññatti ca vibhajanuttānikammaṇ paññatti (24). Tattha vibhajanā ti vibhāgaka-
raṇaṃ. Ubhayenāpi niddisaṇaṃ āha. Idha purimaṇayen' eva byañjanākārehi niddisiyamāno atthākāro dassito ti daṭṭhabbaṃ. Uttānikammaṇ pakāṭakaraṇaṃ. Pakārehi ṇāpanaṃ paññatti. Drayenāpi paṇiniddisaṇaṃ katheti. Etthāpi nirutti-niddesa-saṅkhātehi byañjana-padehi pakāsiyamāno atthākāro vutto, yo paṇiniddisiyati ti vuccati. Etehi (24) ti ete hi eva saṅkāsa-nādi-vimuttassa desanathassa abhāvato. Attho (24) ti suttattho. Kamman (24) ti ugghaṭanādi-kammaṇ. Suttatthena hi desanāya pavattiyamānena ugghaṭitaññū-ādi-vineyyānaṃ cittasāntānassa pabodhanakriyānibhatti. So ca suttattho saṃkāsa-nādi-ākāro ti. Tena vuttaṃ: attho kammaṇ ca niddiṭṭhaṇ ti.

Tiṇi (25) ti līṅgavipallāsena vuttaṃ, tayo ti vuttaṃ hoti. Navahi padēhi (25) ti navahi koṭṭhāsehi. Attho samāyutto (25) ti attho samāyutto na vinā vattati. Sabbassa hi buddhavacanassa catusaccapakāsanato atthanayānaṃ ca catusaccayojanavasena pavattanato sabbo pāḷi-attho atthanayattayasahito saṃkāsa-nādi-ākāravisesavutti cā ti.

Idāni yathāniddiṭṭhe desanā-hārādike Nettipakaraṇassa padatthe sukhagahaṇattham gaṇanavasena paricchinditvā dassento Atthassā ti ādim āha. Tattha catubbisā (26) ti soḷasa hārā cha byañjanapadāni dve kammanayā ti evaṃ catubbisā. Ubhayan (26) ti cha atthapadāni tayo atthanayā ti idaṃ navavidham yathāvuttaṃ catubbisaviddhaṇ cā ti etaṃ ubhayaṃ. Saṅkalayitvā (26) ti saṃpiṇḍitvā. Saṃkhepayato ti pi paṭho, ekato karontassā ti attho. Ettikā (26) ti etappamānā. Ito vinimutto koci Netti-padattho n'atthi ti attho. Evaṃ tettiṃsapadatthāya Nettiyā suttassa atthapariyesanāya yo Soḷasa hārā paṭhaman ti naye hi paṭhamam hārā saṃvannetabbā ti hāra-

nāyānaṃ saṃvaṇṇanākkamo dassito. Svāyaṃ hāranāyānaṃ desanākkamen' eva siddho. Evaṃ siddhe sati cāyaṃ ārambho imaṃ atthaṃ dīpeti: Sabbe p'ime hārā nayā ca iminā dassitakkamen' eva sutte saṃvaṇṇanāvasena yojetabbā, na uppaṭipātiyā ti. Kiṃ pan' ettha kāraṇaṃ, yade te hārā nayā ca iminā 'va kamena desitā ti? Yadi pi nāyaṃ anuyogo na katthaci anukkame nivisati, api ca dhammadeśanāya nissayaṃ phalaṭaḍḍupāyasarīrabhūtaṇaṃ assāḍāḍaṇaṃ vibhāvana-sabbhāvattāṃ pakatiyā sabbasuttānūrūpā ti suviññeyyabhāvato paresaṃ ca saṃvaṇṇanā viśeśānaṃ Vicaya-hārāḍaṇaṃ paṭiṭṭhābhāvato paṭhamāṃ Desanā-hāro dassito . . .

Evaṃ hārāḍayo sukhagahaṇatthaṃ gāthābandhavasena sarūpato niddisittvā idāni tesu hāre tāva paṭiniddesavasena vibhajitum tattha katamo desanā-hāro ti ādi āradḍhaṃ.

p. 5. (fol. 61.
rev., last line
but one).

Evaṃ assāḍāḍayo udāharaṇavasena sarūpato dassettvā idāni tattha puggalavibhāgena desanāvibhāgaṃ dassettum Tattha Bhagavā ti ādi vuttaṃ. Tattha ugghaṭitaṃ ghaṭitamattaṃ uddiṭṭhamattaṃ yassa niddesa-paṭiniddesā na katā. Taṃ jānāti ti ugghaṭitaññū. Uddesamattena sappabhedam savitthāramattaṃ paṭivijjhati ti attho. Ugghaṭitaṃ vā uccalitam utthapitan ti attho. Taṃ jānāti ti ugghaṭitaññū. Dhammo hi desiyamāno desakato desanābhājanam saṅkamanto viya hoti, tam esa uccalitam eva jānāti ti attho. Calitam eva vā ugghaṭitaṃ. Sassatādi-ākārassa hi vineyyānaṃ āsayassa buddhāvenikā dhammadeśanā taṅkhaṇasahitā eva calanāya hoti. Tato paramparānuvattiyā. Tatthāyaṃ ugghaṭite calitamatte yeva āsaye dhammaṃ jānāti avabujjhati ti ugghaṭitaññū. Assa ugghaṭitaññussa nissaraṇaṃ deseti. Tattha ken' eva tassa atthasiddhito? Vipāñcitam vitthāritam niddiṭṭham jānāti ti vipāñcitaññū. Vipāñcitam vā mandam saṅkham dhammaṃ jānāti ti vipāñcitaññū. Tassa vipāñcitaññussa ādinavaṃ nissaraṇaṃ ca deseti. Nāti saṅkhepavittārāya desanāya tassa atthasiddhito. Netabbo dhammassa paṭiniddesena atthaṃ pūpetabbo ti neyyo. Mudindriyatāya

p. 7. (fol. 62.
rev., third
line).

vā paṭilomagahaṇato netabbo anunetabbo neyyo. Tassa neyyassa assādaṃ ādinavaṃ nissaraṇaṃ ca deseti anava-sesetvā¹ va desanena tassa atthasiddhito. Tatthayaṃ paḷi (P. P. p. 41): — *Katamo ca puggalo ugghaṭṭitaññū?*

Yassa puggalassa saha udāhaṭṭavelāya dhammābhisamayo hoti, ayaṃ vuccati puggalo ugghaṭṭitaññū.

Katamo ca puggalo vipaṇcitaññū?

Yassa puggalassa saṃkḥittena bhāsitaṃ vitthārena atthe vibhajiyamāne dhammābhisamayo hoti, ayaṃ vuccati puggalo vipaṇcitaññū.

Katamo ca puggalo neyyo?

Yassa puggalassa uddesato paripucchato yonisomanasi-karoto kalyāṇamitte sevato bhajato payirupāsato anupubbena dhammābhisamayo hoti, ayaṃ vuccati puggalo neyyo ti.

Padaparamo paṇ' ettha Nettiyaṃ paṭivedhassa abhā-janan ti na gahito ti daṭṭhabbaṃ.

p. 8. (fol.
gap, rev.,
last line).

Evam paṭipadāvibhāgena vineyyapuggalavibhāgaṃ das-setvā idāni taṃ nāpavibhāgena dassento² yasmā Bhaga-vato desanā yāva-d-eva veneyyavinayanatthā vinayaṃ ca nesam sutamayādinaṃ tissannaṃ paññānaṃ anukkamena nibbattaṃ yathā Bhagavato desanāya pavattibhāvavibhā-vanaṃ ca hāra-nayabyūpāro, tasmā imassa hārassa samuṭ-thitappakāraṃ tāva pucchitvā yena puggalavibhāgadassa-nena desanābhājanam vibhajitvā tattha desanāyaṃ desanā-hāraṃ niyojetukāmo taṃ dassetuṃ Svāyaṃ hāro kattha samuṭṭhito² ti ādim āha . . . Tatthā ti tasmim yathā-bhūte yathūpariyatte dhamme. Vimaṃsā ti pāliyaṃ pāli-atthassa ca vimaṃsanapaññā. Sesam tassā eva revacanam. Sā hi yathāvuttavimaṃsane saṃkocaṃ anāpajjitvā ussa-hanavasena ussāhanā, tulanavasena tulanā, upaparik-khanavasena upaparikkhā ti ca vuttā. Atha vā vimaṃ-sati ti vimaṃsā. Sā padapadatthavicāraṇā paññā. Ussā-hanā ti viriyena upathambhitā dhammassa dhāraṇapari-cayasādhikā paññā. Tulanā ti padena padantaraṃ desanāya vā desanānantaraṃ tulayitvā samsandetvā gaha-

¹ dassanto.

² The text has sambhavati.

napaññā. Upaparikkhā ti mahūpadese otāretvā pāliya
 pāliyatthassa upaparikkhanapaññā. Attahitaṃ parahitaṃ
 ca ākaṅkhanthehi suyyati ti sutam. Kālavacanīcchāya
 abhāvato yathā duddhan ti. Kiṃ pana tan ti? Adhikā-
 rato sāmattiyato vā pariyattidhammo ti vinūyati. Atha
 vā savanam sutam sotadvārānūsārena pariyattidhammassa
 upadhāraṇam ti attho. Sutena hetunā nibbattā sutamayi.
 Pakārena jānāti ti paññā. Yā vimamsā ayam sutamayi-
 paññā ti paccekam viyojetabbam. Tathā ti yathā suta-
 mayi-paññā vimamsādipariyāyavati vimamsādivibhāgavati
 ca, tathā cintāmayi cā ti attho. Yathā vā sutamayi
 oramattikā anavaṭṭhitā ca, evam cintāmayi cā ti dasseti
 . . . Imāsu dvisu paññāsū ti pi paṭhanti . . . Katham
 tattha paññā bhāvanāmayi ti? Bhāvanāmayam eva
 hi tam nānam, paṭhamam nibbānadassanato pana dassanam
 ti vuttam ti saphalo paṭhamamaggo dassanabhūmi. Sesā
 sekha sekhadhammā bhāvanābhūmi. Idāni imā tisso
 paññā pariyāyantarena dassetum Parato ghosā ti ādi
 vuttam. Tattha parato ti na attato ānāto, Satthuto
 sāvakato vā ti attho. Ghosā ti tesam desanāghosato
 desanāpaccayā ti attho. Atha vā parato ghosā etassa ti
 parato ghosā yā paññā. Sā sutamayi ti yojetabbam.

Evam desanā-paṭipadā-nānavibhāgehi desanābhājanam
 vineyyattayam vibhajitvā idāni tattha pavattitāya Bhaga-
 vato dhammadesanāya desanā-hāram niddhāretvā yojetum
 Sāyam dhammadesanā ti ādi āradham.

Tatthā ti tassam catusaccadhammadesanāyam. Apa-
 rimāṇā padā, aparimāṇā akkharā ti uppaṭipāṭivaca-
 nam yebhuyyena padasaṅgahitāni akkharāni ti dassanāt-
 tham. Padā akkharā byañjanā ti līngavipallāso kato ti
 dāṭṭhabbam. Atthassa ti catusaccasaṅkhātassa atthassa.

Evam akkharehi saṅkāsati ti ādinā channam byañjana-
 padānam byāpāram dassetvā idāni atthapadānam byāpā-
 ram dassetum So 'yam dhammavinayo ti ādi vuttam.
 Tattha sīlādiddhammo eva pariyatti-atthabhūto vinayanato

p.8. (fol. gho,
 rev., last
 but one).

p.8. (fol. gñ,
 obv., last
 line).

p.8. (fol. gñ,
 obv., first
 line).

dhammavinayo. Ugghaṭṭiyanto ti uddisiyamāno. Tenā ti ugghaṭṭitaññūvinayena. Vipañciyanto ti niddisiyamāno. Vitthāriyanto ti paṇiniddisiyamāno.

p. 10. (fol. ghu, obv., third line fr. bottom). Idam vuccati Tathāgatapadam iti pi ti ādisu idam sikkhattayasāṅgaham sāsanaabrahmacariyam Tathāgatagan-dhahatthino paṭipattidesanāgamanehi kilesagahanam ottarivā gatamaggo ti pi tena gocarabhāvanāsevanāhi nisevitam bhajitan ti pi tassa mahāvajirañāpasabbāññutañānādantehi ārañjitaṃ tebhūmakadhammānam ārañjanatthānan ti pi vuccati ti attho. Ato c'etan ti yato Tathāgatapa-dādibhāvena vuccati. Ato anen' eva kārapena Brahmuno sabbasattuttamassa Bhagavato brahman vā sabbasettham carian ti paññāyati.

p. 10. (fol. ghu, rev., second line). Anupādā-parinibbānatthatāya Bhagavato desanāya yāva-d-eva ariyamaggasampāpanattho desanā-hāro ti dassetum Kesam ayaṃ dhammadesanā ti pucchitvā Yogīnan ti āha. Catusaccakammaṭṭhānabhāvanāya yuttapayuttā ti yogino. Te hi imaṃ desanā-hāraṃ payojenti ti.

p. 10. (fol. ghu, obv., sixth line). Nava suttante ti suttageyyādi ke nava sutte.

p. 10. (fol. ghu, obv., last line but one). Yathā kiṃ bhava ti yena pakārena so vicayo pavatte-tabbo, taṃ pakārajātaṃ kiṃ bhava kiṃ disaṃ bhaveyyā ti attho. Yathā kiṃ bhaveyyā ti pi pāṭho.

p. 14. (fol. ghau, rev., first line). Ayaṃ pañho anusandhiṃ pucchati ti anantaragā-thāyaṃ (S. N. v. 1036) sotānam pariyutthānānusayappa-hānakiccena saddhiṃ sati paññā ca vuttā. Taṃ sutvā tappahāne paññā-satisu tiṭṭhantīsu tāsāṃ sanissayena nāmarūpena bhavitabbaṃ. Tathā ca sativaṭṭaṃ vaṭṭati eva. Kattha nu kho imāsaṃ sanissayānaṃ paññā-satīnaṃ ase-sanirodho ti? Iminā adhippāyena ayaṃ pucchā katā ti āha: ayaṃ pañho | pa | dhātun ti.

p. 14. (f. ghau, rev., third l. fr. bott.). Avijjāvasesā ti dassanamaggena pahināvasesā avijjā ti attho. Ayaṃ ca sesa-saddo kāmaccando byāpādo māno

uddhaccan ti etthāpi yojetabbo. Yathā hi avijjā, evaṃ ete pi dhammā apāyagamaniyasabhāva paṭhamamaggena paṇiyanti evā ti. Avijjā niravasesā ti pi paṭho. Etthāpi yathāvuttesu kāmaccchandāpadesu pi niravasesasaddo yojetabbo. Sāvasesaṃ hi purimamaggadvayena kāmaccchandādayo paṇiyanti, itarehi pana niravasesan ti. Te-dhātuke imāni dasa saṃyojanāni ti ettha te-dhātuke ti saṃyojanānaṃ visayadassanaṃ, tattha hi tāni saṃyojanavasena pavattanti.

Idaṃ khaye-nāṇan ti yena nāṇena hetubbhūtena 'khīṇā me jāti' ti attano jātiyā khīṇabhāvaṃ jānāti, idaṃ evaṃ paccavekkhaṇassa nimittabhūtaṃ arahattaphalañāṇaṃ khaye-nāṇaṃ nāma. 'Nāparaṃ itthattāyā ti pajānāti' ti etthāpi yaṃ ti ānetabbam. Yaṃ nāparaṃ itthattāyā ti pajānāti, idaṃ anuppāde-nāṇan ti. Idhāpi pubbe vuttanāyena' eva arahattaphalañāṇavasena attho yojetabbo. Atthasūliniyaṃ pana khaye-nāṇaṃ kilesakkhayakare-ariyamagge-nāṇan ti vuttaṃ (cf. Asl. p. 409). Anuppāde-nāṇaṃ paṭisandhivasena anuppādabhūte tan taṃ magga-vajjhakilesānaṃ anuppādapariyosāne uppanne ariyaphale-nāṇan ti vuttaṃ. Idha pana ubhayaṃ pi arahattañāṇavasena' eva vibhattaṃ.

Sā pajānanatthēna paññā ti yā pubbe sotānaṃ pi-dhānakiccā vuttā paññā, sā pajānanasabhāvena paññā, itarā pana yathādīṭṭhaṃ yathāgahitaṃ ārammaṇaṃ api-lāpanatthēna ogāhanatthēna sati ti. Evaṃ paññā c'eva sati cā ti padassa atthaṃ vivaritvā nāmarūpan ti padassa atthaṃ vivaranto tattha Ye pañcupādānakkhandhā, idaṃ nāmarūpan ti āha.

Yā imesu catūsu indriyesū ti imesu sati-ādisu catūsu indriyesu nissaya-paccayatāya adhiṭṭhānabhūtesu taṃ saha-jātā eva yā saddaḥānā. Imehi catūhi indriyehi ti pi pāli. Tassā imehi catūhi indriyehi sampayuttā ti vacanaseso.

p. 15. (fol. ghan, obv., third line).

p. 15. (fol. ghan, rev., second line).

p. 15. (fol. ghan, obv., first line).

p. 15. (fol. ghāl, obv., fourth line). Idam pahānan ti vikkhambhanapahānasādhako sam-
ādhi pahānan ti vutto, pajahati etenā ti katvā. Padhā-
nan ti pi paṭho, aggo ti attho.

p. 16. (fol. ghāl, obv., fourth line fr. bottom). Te (saṅkhārā) hi yāva bhāvanānibbatti, tāva ekarasena
saraṇato saṃkappetabbato ca sarasaṅkappā ti vuttā.

p. 16. (fol. ān, obv., second line). Na kevaḷam catuttha-iddhipāde eva samādhī nāṇamū-
lako, atha kho sabbo pi ti dassetum Sabbo samādhī
nāṇamūlako nāṇapubbaṅgamo nāṇānuparivattī ti
vuttam. Yadi evam, kasmā? So eva vimamsāsamādhī ti
vutto ti vimamsam jeṭṭhakam katvā pavattitattā ti vutto
vāyam attho. Tattha pubbabhāgapaññāya nāṇamūlako
adhiḡamapaññāya nāṇapubbaṅgamo, paccavekkhaṇapaññāya
nāṇānuparivattī. Atha vā pubbabhāgapaññāya nāṇamū-
lako upacārapaññāya nāṇapubbaṅgamo, appanāpaññāya
nāṇānuparivattī, upacārapaññāya vā nāṇamūlako appanā-
paññāya nāṇapubbaṅgamo abhiññāpaññāya nāṇānuparivattī
ti veditabbam.

Yathā pure ti yathā samādhissa pubbenivāsānussati-
nāṇānuparivattibhāvena pure pubbe atitāsu jātisu asaṃ-
kheyyesu pi saṃvattavivaṭṭesu attano paresā ca khaṇ-
dham khaṇḍhapaṭibandhaṇ ca duppaṭivijjham nāma n'atthi,
tathā pacchā samādhissa anāgatam saññānuparivatti-
bhāvena anāgatāsu jātisu asaṃkheyyesu pi saṃvattavi-
vaṭṭesu attano paresā ca khaṇḍham khaṇḍhupanibandhaṇ
ca duppaṭivijjham nāma n'atthi ti attho. Yathā pacchā
ti yathā samādhissa cetopariyaññānuparivattibhāvena anā-
gatesu sattasu divasesu parasattānaṃ cittam duppaṭi-
vijjham nāma n'atthi, tathā pure atitesu sattasu divasesu
parasattānaṃ cittam duppaṭivijjham nāma n'atthi ti attho.
Yathā divā ti yathā divasabhāge suriyūlokena andhakā-
rassa vidhamitattā cakkhumantānaṃ sattānaṃ āpāthaga-
taṃ cakkhuviññeyyam rūpaṃ suviññeyyam, tathā rattin
ti tathā rattibhāge caturaṅgasamānāgate pi andhakāre
vattamāne samādhissa dibbacakkhuññānuparivattitāya
duppaṭivijjham rūpāyatanam nāma n'atthi. Yathā ratti
tathā divā ti yathā ca rattiyam tathā divā pi atisukhu-

mam kenaci tirohitam yañ ca atidüre, tam sabbam dup-
paṭivijjham nāma n'atthi. Yathā ca rūpāyatane vuttam,
tathā samādhissa dibbasotañāṇanuparivattitāya saddāya-
tane ca netabbam. Ten'evāha: Iti vivaṭena cetasā ti ādi.

Sekhāsekhavipassanāpubbaṅgamapahānayogenā p.17. (fol. 8,
ti sekhe asekke vipassanāpubbaṅgamapahānena ca puccha- obv., fifth
nayogena pucchavidhinā ti attho. line).

Bhagavato ca nepakkam ukkamsapāramipattam anāva- p.17. (fol. 8a,
rañāṇāpadassanena dipetabban ti anāvarañāṇaṇam tāva obv., last
kammadvārabhedehi vibhajitvā sekhāsekhapaṭipadam das- line).
setum Bhagavato sabbam kāyakammaṇ ti ādi vuttam.
Tena sabbattha appaṭihatañāṇāpadassanena Tathāgatassa
sekhāsekhapaṭipattidesanā kosallam eva vibhāveti.

Tatr' idam opammasamsandanam: — Puriso viya sabba- p.18. (fol. 8a,
loko tārarakūpāni viya cha ārammaṇāni. Tassa purisassa rev., third
tārarakūpāṇam dassanaṇ viya lokassa cakkhuviññāṇāpādihi line from
yathārahaṇ chāārammaṇājananam. Tassa purisassa tāra- bottom).
karūpāni passantassāpi 'ettakāni satāni ettakāni sahaṇṇāni'
ti ādinā gaṇanasāṇketena ajānanam viya lokassa rūpādi-
ārammaṇam, kathañci jānantassāpi aniccādi-lakkhaṇatta-
yānavabodho ti. Sesam pākāṭam eva.

Dhammānaṇ salakkhaṇe-ñāṇan ti rūpārūpadham- p.20. (fol. 10a,
mānaṇ kakkhāḷaphusanādi-salakkhaṇe-ñāṇam. Tam pana obv., first
yasmā sabbam neyyaḷetu-hetuphalabhedato duvidham eva line).
hōti, tasmā dhammapaṭisambhida atthapaṭisambhida cā ti
niddiṭṭham.

Atthakusalo ti paccayuppannesu atthesu kusalo. p.20. (fol. 10a,
Dhammakusalo ti paccayadhammesu kusalo. Pāli-attha- obv., last
pāli-dhammā vā atthadhammā. Kalyāṇatākusalo ti line).
yuttatākusalo, catunayakovidho ti attho, desanā-yuttikusalo
vā. Phalataākusalo ti khmāsavaphalakusalo. Āyakusalo
ti ādisu āyo ti vaḍḍhi. Sā anattahānito atthupattito
ca duvidhā. Apāyo ti avaḍḍhi. Sā pi atthahānito

anattuppattito ca duvidhā. Upāyo hi sattānaṃ accāyike kicce vā bhaye vā uppanne tattha tikicchanasamattāṃ ṭhānuppattikāraṇaṃ. Tassa kusalo ti attho. Khīṇāsavo hi sabbaso avijjāya pahīnatā paññāvepullapatto etesu āyādisu kusalo ti. Evaṃ asekhassa kosallaṃ ekadesena vibhāvetvā puna anavasesato dassento Mahatā kosallena samannāgato¹ ti āha.

p.20. (fol. iū, rev., fourth line from bottom). Idāni yathāniditthāṃ sekhāsekhapaṭipadaṃ nigamanto Imā dve cariyā ti ādim āha.

p.21. (fol. iū, obv., third line from bottom). Tattha āhacca vacanaṃ ti Bhagavato ṭhānakaraṇāni āhacca abhīhantvā pavattavacanaṃ, sammāsambuddhena sāmāṇaṃ desitasuttan ti attho. Anusandhivacanaṃ ti sāvakaabhāsitaṃ. Taṃ hi Bhagavato vacanaṃ anusandhetvā pavattanato anusandhivacanaṃ ti vuttan ti. Nitatthan ti yathārutavasena nātābbatthāṃ. Neyyatthan ti niddhāretvā gahetābbatthāṃ. Saṃkilesabhāgiyaṃ ti ādīnaṃ attho paṭṭhānavāravanṇāyāṃ āvibhavissati (cf. p. 128 sqq.). Yasmā pana Bhagavato desanā soḷasavidhe sāsana-paṭṭhāne ekaṃ bhāgaṃ abhajan ti nāma n'atthi, tasmā so pi nayo vicetābbabhāvena idha nikkhitto.

p.21. (fol. iū, rev., last line but one). Yasmā paṇāyaṃ yuttigavesanā nāma na mahāpadesena vinā, tasmā yutti-hāraṃ vibhajanto tassa lakkhaṇaṃ tāva upadisitūṃ Cattāro mahāpadesū ti ādim āha. Tattha mahāpadesū ti mahā apadesū. Buddhādayo mahante apadisitvā vuttāni mahākāraṇāni ti attho. Atha vā mahāpadesū ti mahā-okāsā, mahantāni dhammassa paṭiṭṭhānāni ti vuttaṃ hoti. Tatrāyaṃ vacanaṃ attho. Apadissati ti apadeso. Buddho apadeso etassā ti buddhāpadeso. Esa nayo sesesu pi.

p.21. (fol. iū, obv., fifth line). Tāni padabyañjanāni ti kenaci ābhatasuttassa padāni byañjanāni ca. Atthapadāni c'eva byañjanapadāni

¹ sampannāgato.

cā ti attho. Samvappakena vā samvappanāvasena āharyamānāni padabyañjanāni.

Tattha yasmā Bhagavato vacanaṃ ekagāthāmatṭaṃ pi saccavinimuttam n'atthi, tasmā Sutte ti padassa attham dassetum Catūsu ariyasacceṣu ti vuttam. Atthakathāyaṃ pana tīpi piṭṭakāni Suttam ti vuttam. Tam iminā Nettivacanena aññadatthu samsandati c'eva sameti cā ti datṭhabbam, yāva-d-eva anupāda-parinibbānatthā Bhagavato desanā.

Idāni yadattham idha cattāro mahāpadesā-ābhata, tam dassetum Catūhi mahāpadesehi ti ādi vuttam.

Idāni tam yuttiniddhāraṇaṃ dassetum Pañhaṃ pucchitenā ti ādi āradḍham.

Tattha icchanti tāya ārammaṇāni ti icchā, taṇhāyanatthena taṇhā, piḷājananato daruddhāraṇato ca visapītam sallam viyā ti sallam, santāpanatthena dhūpāyanā, ākaḍḍhanatthena siṅghasotā saritā viyā ti saritā, allatthena vā saritā.

Sarītāni sinehitāni ca somanassāni bhavanti jantuno ti (Dhp. v. 341 a)

hi vuttam. Allāni c'eva siniddhāni cā ti ayam h'ettha attho. Visattikā ti visatā ti visattikā, visaṭṭā ti visattikā, visalā ti visattikā, visakkatī ti visattikā, visamvādikā ti visattikā, visampharati ti visattikā, visamulā ti visattikā, visaphalā ti visattikā, visaparibhogā ti visattikā, visatā vā pana sā taṇhā rūpe sadde gandhe rase phoṭṭhabbe dhamme kule gaṇe visatā vitṭhatā ti visattikā. Sinehanavasena sineho, nānāgatīsu kilamathuppadānenā kila-matho, paliveṭhanatthena² latā viyā ti latā.

Latā ubbhijja tiṭṭhatī ti (Dhp. v. 340 b)
hi vuttam. Maman ti maññanavasena maññanā, duragatam pi ākaḍḍhitvā bandhanatthena bandho, āsisaṇatthena āsā, ārammaṇarasam pātukāmatāvasena pipāsā, abhinandanatthena abhinandanā.

² vedhanatthena; from icchanti to vuttam cf. Asl. p. 363 sqq.

p. 25. (fol. *Yāvatikā nāṇassa bhūmi ti samvappantassa ācari-*
nāḥ, obv., yassa yaṃ nāṇaṃ paṭibhānaṃ, tassa yattako visayo.
fifth line).

p. 26. (fol. *Nimittānusāri ti saṅkhāranimittānusāri, tena ten'*
nāḥ, rev., evā ti niccādisu yaṃ yaṃ pahinaṃ, tena ten' eva nimittena.
third line).

p. 27. (fol. *Tattha yasmā idaṃ imassa padaṭṭhānaṃ idaṃ imassa*
cā, obv., padaṭṭhānaṃ ti tesam tesam dhammānaṃ padaṭṭhānabhū-
third line tadhammavibhāvanalakkaṇaṃ padaṭṭhāno-hāro, tasmā pa-
from vattiya mūlabhūtaṃ avijjaṃ ādim katvā sabhāvadhammā-
bottom). naṃ padaṭṭhānaṃ āsannakāraṇaṃ niddhārento avijjāya
 sabhāvaṃ niddisati: sabbadhammayāthāva-asappaṭivedha-
 lakkaṇā avijjā ti. Tass' attho: — Sabbesaṃ dhammā-
 naṃ aviparitasabhāvo na sampatavijjhiyati etenā ti sabba-
 dhammayāthāva-asappaṭivedho. So lakkaṇaṃ etissā ti
 sā tathā vuttā. Etena dhammasabhāva-paṭicclhādanalakkaṇā
 avijjā ti vuttaṃ hoti. Atha vā sammāpaṭivedho sampatī-
 vedho, tassa paṭipakkho asappaṭivedho. Kattha pana so
 sampativedhassa paṭipakkho ti? āha: sabbam | pa | lak-
 khaṇā ti.

p. 32. (fol. *Tesu anulomato paṭiccasamuppādo yathādassito sarāga-*
obv., fourth sadosa-samoha-saṃkilesapakkhena hātabbo ti vutto, paṭi-
line from lomato pana paṭiccasamuppādo Yo avijjāya tveva asesavi-
bottom). rāganirodhā ti ādinā pāliyaṃ vutto, taṃ sandhāya vitarāga-
 vītadosa-vītamoha-ariyadhammeḥi hātabbo ti vuttaṃ.

p. 32. (fol. *Tattha kiccato ti paṭhavi-ādinā phassādinaṃ ca*
obv., last rūpārūpadhammānaṃ sandhārakasāṅghaṭṭanādi-kiccato
line but tesam tesam vā paccayadhammānaṃ tan taṃ paccayup-
one). panna-dhammassa paccayabhāvasaṅkhātakiccato, lakkaṇa-
 nato ti kakkhalaphusanādi-sabhāvato, sāmāññato ti
 ruppana-namanādito aniccatādito khandhāyatanādito ca,
 cutupapātato ti saṅkhatadhammānaṃ bhāngato uppā-
 dato ca, samānanirodhato samānuppādato cā ti attho.
 Ettha ca saḥacaraṇaṃ samāna-hetutā samānaphalatā samā-
 nabhūmitā samānavisayatā samānārammanatā ti evam-ādayo
 pi ca saddena saṃgahitā ti daṭṭhabbam.

Nāmaso ti paṭhavi phasso khandhā dhātu Tisso Phusso ^{p. 33. (fol. ca, rev., last line but one).}
 ti¹ evaṃ-ādināma viśesa nāṃ paṭṭati, ayaṃ sabhāva-
 nirutti nāma. Paṭhavi ti hi evaṃ-ādikāṃ saddaṃ gahetvā
 tato paraṃ saṅketadvārena tadatthapaṭipatti tan taṃ
 aniyatanāmapaññattigahaṇavaseṇ' eva hoti ti.

After having paraphrased the passage beginning with ^{p. 29. (fol. cau, obv., third line from bottom).}
 na ca paṭhavim² nissāya, the Commentary adds: — Vut-
 taṃ h'etaṃ:

Namo te purisājañña namo te purisuttama
 yassa tenābhijānāma kiṃ tvam nissāya jhāyati ti,
 thus pointing clearly to A. V, p. 325 sq., where this stanza
 occurs.

Evaṃ yathānikkhattāya desanāya padatṭhānavaseṇa ^{p. 41. (fol. cau, obv., last line but one).}
 atthaṃ niddhāretvā idāni taṃ sabhāga-visabhāgadhamma-
 vasena āvaṭṭetukāmo tassa bhūmim dassetum Ayuñjantā-
 nam vā sattānaṃ yoge yuñjantānaṃ vā ārambho³ ti ādim
 āha. Tass' attho: — Yoge bhāvanāyaṃ taṃ ayuñjantānaṃ
 vā sattānaṃ aparipakkaññānaṃ vāsanābhāgena āyatim
 pi jānanatthaṃ ayaṃ desanā ārambho³ yuñjantānaṃ vā
 paripakkaññānaṃ ti.

Tatthā ti tasmim yathāvutte samathe sati.

^{p. 42. (fol. cau, obv., third line fr. bottom).}

Evaṃ vodānapakkhaṃ nikkhipitvā tassa visabhāgadham- ^{p. 42. (fol. cau, rev., first line).}
 mavasena sabhāgavasena cāvattanāṃ dassetvā idāni sam-
 kilesapakkhaṃ nikkhipitvā tassa visabhāgadhamavasena
 sabhāgavasena ca āvattanāṃ dassetum Yathā pi mūle ti
 gatham āha.

Idāni na kevalaṃ niddhāriteh'eva visabhāga-sabhāga- ^{p. 43. (fol. cau, rev., last line but one).}
 dhammehi āvattanāṃ, atha kho pāli-āgatehi pi tehi

¹ Tissa and Phussa seem to have been favourite examples,
 cf. V. V. A. p. 349; Asl. p. 392.

² paṭhavi.

³ ārambho.

āvattanam āvatta-hāro ti dassanattam Sabbapāpassa akaraṇam ti gātham āha.

p. 44. (fol. chā, rev., fourth line from bottom). Atitena vā¹ Vipassinā bhagavatā yathādhigatam desitabhāvaṃ sandhāya Atitassa maggassā ti vuttam². Vipassino hi ayam bhagavato sammāsambuddhassa pātimokkhuḍḍe-sagāthā ti.

p. 44. (fol. chā, obv., first line). Imāni pāli-āgatadhammānaṃ³ sabhāga-visabhāgadhammāvattanavasena niddhāritāni cattāri saccāni puna pi pāli-āgatadhammānaṃ sabhāga-visabhāgadhammāvattanena āvatta-hāraṃ dassetum Dhammo have rakkhati ti gātham āha.

p. 47. (fol. chā, rev., second line). Tikkhatā ti tikkhatā. Sā ca kho na sattakassa viya nisitakaraṇatā, atha kho indriyānaṃ paṭubhāvo ti dassetum Adhimattatā ti āha. Nanu ca ariyamaggo attanā pahātabbakilese anavasesaṃ samucchindati ti atikhiṇo nāma n'atthi ti? Saccam etam. Tathā pi no ca yathā diṭṭhippattassā ti vacanato saddhā-vimutti-diṭṭhippattānaṃ kilesappahānaṃ pati atthi kāci viśesamattā ti sakkā vattum. Ayam pana viśeso na idhāhippeto sabbupapattisamatikkamanassa adhippetattā. Yasmā pana ariyamaggena odhiso kilesā pahiyanti taṃ ca nesaṃ tathā pahānaṃ magga-dhammesu indriyānaṃ apātavapāṭavapāṭavatarapāṭavata-mabhāvena hoti ti yo vajirūpamadhammesu matthakappattānaṃ⁴ aggamaggadhammānaṃ paṭutamabhāvo, ayam idha maggassa tikkhatā ti adhippetā. Ten' evāha: ayam dhammo suciṇṇo sabbāhi upapattihi rakkhati ti.

p. 48. (fol. chā, rev., first line). So ti yo vāsanābhāgiyasuttasammapaṭiggāhako⁵ so.

p. 49. (fol. chā, rev., second line from bottom). Imāni cattāri suttāni ti imesaṃ suttānaṃ — vāsanābhāgiya-nibbedhabhāgiyānaṃ — vakkhamānānaṃ ca sampkilesabhāgiya-asekhabhāgiyānaṃ vasena cattāri suttāni.

¹ The other explanation of the words atitassa maggassa takes magga in the sense of ariyamagga, atthaṅgikamagga.

² Cf. Dh. A. p. 344. ³ āgatā^o ⁴ mattaka^o ⁵ sampapaṭi^o

Yojetabbāni¹ ti etena vicaya-hāra-yutti-hāra²-vibhatti-hāra³ssa parikkammaṭṭhānaṃ ti dasseti.

p. 49. (fol. chī, obv., first line).

Evam vāsanābhāgiya-nibbedhabhāgiyabhāvehi dhamme ekadesena vibhajitvā idāni tesam kilesabhāgiya-asekhabhāgiyabhāvehi sādharanāsādhāranabhāvehi vibhajitum Tattha katame dhammā sādharanā ti ādi āradham.

p. 49. (fol. chī, obv., second line).

Sabbā sā vitarāgehi sādharanā ti lokiyasamāpatti — rūpāvacarā arūpāvacarā dibbavihāro brahmavihāro — paṭhamajjhānasamāpattihi evam-ādīhi pariyāyehi sādharanā. Kusalā samāpatti pana iminā pariyāyena siyā asādhāranā. Imam pana dosam passantā keci Yam kiñci | pa | sabbā sā avitarāgehi sādharanā ti paṭhanti . . . Yathā micchattaniyatānaṃ aniyatānaṃ ca sādharanā ti vuttam, evam sādharanā dhammā na sabbasattānaṃ sādharanāyā sādharanā. Kasmā? Yasmā aññamaññaṃ paramparaṃ sakamsakam visayaṃ nātivattanti, paṭiniyatam hi tesam pavattiṭṭhānaṃ, itarathā tathā vohāro eva na siyā ti adhippāyo . . .

p. 49. (fol. chī, rev., first line).

Evam nānāyehi dhammavibhattim dassetvā idāni bhūmivibhattim padaṭṭhānavibhattiṃ ca vibhajitvā dassetum Dassanabhūmi ti ādim āha.

p. 50. (fol. chu, obv., fourth line from bottom).

Atthanippattipaṭipālanā³ ti yāya icchitassa atthassa nibbattim (sic!) paṭipāleti āgāmeti, yāya vā nippannaṃ

p. 53. (fol. che, rev., last line).

¹ The subject to yojayitabbā of the text, of course, is suttāni, and the sense must be: — They, i. e. these four Suttas, are to be set out methodically, that is to say, by the preparatory activity of the vicaya-, yutti-, and vibhatti-hāra, and according to phala, sila, and brahmācariya, and in this manner these (same) four Suttas are to be united.

² hāra. ³ All MSS. have nippatti (= skr. niṣpatti), none has nibbatti (= skr. nirvṛtti). Both words have about the same meaning, but, since in Sinhalese MSS. nibbatti is always or nearly always written with bb, not with pp, as often occurs in Burmese MSS., I have preferred nippatti (in Childers s. v. nipphatti, which, however, is seldom

attham paṭipāleti rakkhati, ayaṃ abhinandanā nāma yathā-laddhassa atthassa kelāyanā nāmā ti attho. Tam atthā-nippattim sattasaṅkhāraavasena vibhajitvā dassento Piyaṃ vā nātin ti ādim āha. Tattha dhamman ti rūpādi-ālam-baṇadhammaṃ.

p. 54. (fol. chāḍ, rev., fourth line fr. bottom). Yathā ca buddhānussatiyaṃ vuttan ti yathā buddhānussati-niddese¹ Iti pi, and so on.

p. 57. (fol. chāḍ, obv., third line). Idam vuttam hoti: — Yā desanā-hārādayo viya assā-dādi-padatthavisesaniddhāraṇaṃ akatvā Bhagavato sabbhā-vikadhammakathāya desanā. Yā tassā paññāpanā, ayaṃ paññatti-hāro. Yasmā pana sā Bhagavato tathā tathā veneyyasantāne yathādhippetaṃ attham nikkhipati ti nikkhepo, tassa cāyaṃ hāro dukkhādi-saṅkhāte bhāge pakārehi nāpeti, asaṅkarato vā ṭhapeti, tasmā nikkhepa-paññatti ti vutto.

p. 59. (fol. chāḍ, obv., third line). Āhaṭanāpaññatti ti nihaṇapaññatti. Āsāṭikānan ti gunnaṃ vānesu nīlamakkhikāhi ṭhapita-aṇḍakā āsāṭikā nāma. Ettha yassa uppannā tassa sattassa anayabyasana-hetutāya āsāṭikā viyā ti āsāṭikā kilesā. Tesam āsāṭikānaṃ abhinighāṭapaññatti samugghāṭapaññatti.

p. 62. (fol. chāḍ, rev., second line). Bhabbarūpo va dissati ti vippanajjhāsayo pi mā-yāya sāṭheyena ca paṭicchāditasabhāvo bhabbajatikam viya attānaṃ dasseti.

p. 63. (fol. ja, rev., second line). Tāni yevā ti tāni asekhāyaṃ vimuttiyaṃ saddhādīni. Ayaṃ indriyehi otaṇāṇā ti asekhāya vimuttiyā niddhā-ritehi saddhādīhi indriyehi samvannaṇāya otaṇāṇā. Pañ-cindriyāni vijjā ti sammāsaṅkappo viya sammādiṭṭhiyā upakārakattā paññakkhandhe saddhādīni cattāri indriyāni vijjāya upakārakattā saṃgaṇhanavasena vuttāni.

written with pph in MSS.) to nibbatti. The Commentary seems to fall out with neither. The meaning of paṭipālanā, according to the first explanation, is 'expectation', and, according to the second, 'guarding'.

¹ Cf. Mahāvastu I, p. 163, 11.

Dhammadhātusaṅgahitā ti atṭhārasa dhātūsu dham-
madhātusaṅgahitā. p. 64. (fol. 1a,
rev., fifth
line).

Yadi pi pubbe vitarāgatā asekhāvimutti dassitā, tassā
pana paṭipattidassanattam Ayam aham asmī ti anānu-
passi ti dassanamaggo idha vutto ti imam attham dasse-
tum Ayam aham asmī ti anānupassī¹ ti² ādi vuttam. p. 64. (fol. 1a,
rev., fourth
line from
bottom).

Atthi ti pi na upeti ti sassato attā ca loko cā ti
pi tanhāditti-upāyena² na upeti na gaṇhāti. N'atthi ti
asassato ti. Atthi n'atthi ti ekaccam sassatam ekaccam
asassatan ti. Nev'atthi no n'atthi ti amarāvikkhepa-
vasena. p. 66. (fol. 1a,
obv., second
line from
bottom).

No ca ārambhan³ ti na tāva ārambham³ sodheti
ñātum icchitassa atthassa apariyositattā. p. 70. (fol. 1a,
rev., last
line).

Suddho ārambho³ ti ñātum icchitassa atthassa
pabodhitattā sodhito ārambho³ ti attho. Aññānapakkha-
dānam dvelhakajātānam vā hutvā pucchanakāle pucchita-
nam pucchāvisayo aviṇṇam mahāgahanam viya mahāduggam
viya ca andhakūram avibhūtam hoti. Yadā ca Bhagavatā
paṇḍitehi vā Bhagavato sāvakehi apade padam dassentehi
niṇṇatam niggumbam katvā pañhe vissajjite mahatā gan-
dhahatthinā abhibhavitvā obhaggapadalito gahanapadeso
viya vigatandhakāro vibhūto upatṭhahamāno visodhito
nāma hoti. p. 71. (fol. 1a,
rev., last
line).

Saggaṃ gameti ti saggaḡāminiyo. p. 73. (fol. 1a,
obv., last
line).

Evam paṭikūlamanasikāram dassetvā puna tattha samma-
sanacāram pālivasen' eva dassetum Tenāha Bhagavā: —
Yā c'eva kho panā ti ādim āha. p. 75. (fol. 1a,
obv., last
line).

Evam sacca-magga-rūpa-dhammavasena adhiṭṭhāna-hāram
dassetvā idāni avijjā-vijjādinam pi vasena tam dassetum
Avijjā ti ekattatā ti ādi vuttam. p. 75. (fol. 1a,
rev., first
line).

¹ passati.

² upāyena.

³ ārambho

p. 76. (fol. ju, rev., first line). Yathā nagaradvāre palighasaṅkhātāya lamgiyā patitāya manussānaṃ nagarapaveso pacchijjati, eva¹ yassa sakkāya nagare ayaṃ patitā tassa nibbānasampāpakamānāgamanaṃ pacchijjati ti avijjālamgi nāma hoti.

p. 76. (fol. ju, rev., second line from bottom). Aniccādīnaṃ vibhāvanavasena vebhabyā . . . uppathapaṭipanne sindhave vidhi-āropanattham patodo viya uppathe dhāvanakūṭacittam vidhi-āropanattham vijjhati ti patodo viyā ti patodo.

p. 77. (fol. je, obv., fourth line). Saraṇo samādhī ti akusalacittakaggatā, sabbo pi vā sāsavo samādhī. Araṇo samādhī ti sabbo kusalābyākato samādhī, lokuttaro eva vā. Savero samādhī ti paṭighacittesu ekaggatā. Avero samādhī ti mettācetovimutti. Anantaraduke pi es' eva nayo. Sāmisō samādhī ti lokiyasamādhī, so hi anatikantavaṭṭāmisā-lokāmisātāya sāmisō. Nirāmisō samādhī ti lokuttaro samādhī. Sasaṅkhārasamādhī ti dukkhā-paṭipado dandhābhīṇō sukhā-paṭipado ca dandhābhīṇō, so hi sasaṅkhārena sappayogena cittena paccanikadhamme kicchena kasirena niggahetvā adhigantabbo. Itaro asaṅkhārasamādhī. Ekasabbhāvito samādhī ti sukkhavipassakassa samādhī. Ubhayamsabbhāvito samādhī ti samathayānikassa samādhī. Ubhatobbhāvitabhāvano samādhī (sic!) ti kāyasakkhino ubhatobbhāgavimuttassa ca samādhī, so hi ubhayatobbhāgehi ubhayatobbhāvitabhāvano.

p. 77. (fol. je, rev., first line). Āgāḥapaṭipadā ti kāmānaṃ orohanapaṭipatti, kāmāsukhānuyogo ti attho. Nijjhāmapaṭipadā ti kāmāsa nijjhāpanavasena khedanavasena pavattā paṭipatti, attakilamathānuyogo ti attho. Akkhamā paṭipadā ti ādisu padhānakaraṇakāle sitādini asahantassa paṭipadā. Tāni na kkhamaṭi ti akkhamā, sahanatassa pana tāni khamati ti khamā, uppannaṃ kāmavitakkaṃ nādhivāseti ti ādinā nayena micchāvitakke sameti ti samā, manacchaṭṭhāni indriyāni dameti ti damā paṭipadā.

¹ evaṃ.

Idāni tāva ekattavemattatāvisaye niyojetvā dassetum p. 78. (fol. je, rev., second line from bottom).
Sutte vā veyyakaraṇe vā ti ādi vuttam.

Evam bāhiram hetu-paccayavibhāgam dassetvā idāni p. 79. (fol. jai, obv., last line).
ajjhakkam dassetum Ayam hi samsāro ti ādi vuttam.
Tattha avijjā avijjāya hetū ti vutte Kim ekasmiṃ cittup-
pāde anekā avijjā vijjanti ti āha: Purimikā avijjā pacchi-
mikāya avijjāya hetū ti. Tena ekasmiṃ kāle hetu-phalā-
nam samavadhānam n'atthi ti etam ev' attham samattheti.

Idāni yasmā kāraṇam parikkhāro ti vuttam, kāraṇa- p. 79. (fol. jai, rev., second line from bottom).
bhāvo ca phalāpekkhāya, tasmā kāraṇassa yo kāraṇabhāvo
yathā ca so hoti, yaṇ ca phalam yo ca tassa viseso, yo
ca kāraṇa-phalānam sambandho, tam sabbam vibhāvetum
Avūpacchedattho ti ādi vuttam . . . Yo phalabhūto aññassa
akāraṇam hutvā nirujjhati, so vūpacchinno nāma hoti,
yathā tam arahato cuticittam. Yo pana attano anurūpassa
phalassa hetu hutvā nirujjhati, so anupacchinno eva nāma
hoti. Hetu-phalasambandhassa vijjamānattā ti āha: Avū-
pacchedattho santati-attho ti.

Kasmā pan' ettha padaṭṭhāna-vevacanāni gahitāni? p. 81. (fol. jan, obv., first line).
Nanu padaṭṭhāna-vevacanā-hāre eva ayam attho vibhāvito
ti? Saccam etam. Idha pana padaṭṭhāna-vevacanagahaṇa-
bhāvanā-pahānānam adhiṭṭhānavisayadassanattaṇ c'eva
tesam adhivacanavibhāgadassanattaṇ ca. Evaṇ hi bhā-
vanā-pahānāni suviññeyyāni honti sukarāni ca paññāpetum.

Evam superikammakatāya bhūmiyā nānāvannaṇi mutta- p. 85. (fol. jam, obv., third line from bottom).
pupphāni pakiranto viya susikkhitasippācarīyavicāritesu
surattasuvannaṇāṇkāresu nānāvidharapsijālamujjalāni vivi-
dhāni maṇiratanāni bandhanto viya mahāpaṭhavim pari-
vattitvā pappafakojam khādāpento viya yojanikamadhu-
gaṇḍam plitvā sumadhurasam pāyento viya ca āyasmā
Mahākaccāno nānāsuttapadeso udāharanto soḷasa hāre
vibhajitvā idāni te ekasmiṃ yeva sutte yojetvā dassento
hārasampātavāram ārabhi, ārabhanto ca yāyam niddesavāre.

p. 85. (fol. jñā, obv., third line). Tesu saññāvipallāso sabbam uda ko? Aniccādikassa visa-
yassa micchāvasena upatthitakāragahaṇamattam migapo-
takānam tinapurisakesu puriso ti uppannasaññā viya.
Cittavipallāso tato balavatāro, amaṇi-ādike visaye maṇi-
ādi-ākārena upatthahanto tathā sannitthānam viya niccā-
dito sannitthānamattam. Diṭṭhivipallāso pana sabbabala-
vatāro: yaṃ yaṃ ārammaṇam yathā yathā upatthāti,
tathā tathā naṃ sassatādivasena 'idam eva saccam mogham
aññaṃ' ti abhinivisanto pavattati. Tattha saññāvipallāso
cittavipallāsaṃsā kāraṇam, cittavipallāso diṭṭhivipallāsaṃsā
kāraṇam hoti.

p. 86. (fol. jñā, rev., second line). Puna mūlakāraṇavasena vipallāse vibhajitvā dassetum
Dve dhammā cittassa saṃkilesā ti ādim āha.

p. 87. (fol. jñā, obv., third line). . . . idāni vicaya-hārasampātāṃ dassento yasmā desanā-
hārapadatthavicayo vicaya-hāro, tasmā desanā-hāre vipallā-
sahetubhāvena niddhāritāya taṇhāya kusalādi-vibhāgapavi-
cayamukhena vicaya-hārasampātāṃ dassetum Tattha taṇhā
duvidhā ti ādi āradham.

p. 87. (fol. jñā, obv., first line). Tattha so ti adhigatacatutthajhāno yogī, tatthā ti
tasmiṃ catutthajhāne adhiṭṭhānabhūte.

p. 88. (fol. jñā, obv., last line). Santato manasikaroti ti aṅgasantatāya pi āramma-
ṇasantatāya pi santā ti manasikaroti. Yato yato hi rūp-
pasamāpattim santato manasikaroti, tato tato rūpāvacara-
jānam avūpasantaṃ hutvā upatthāti, ten' evāha: Tassa
uparimaṃ | pa | saṇṭhahati.

p. 88. (fol. jñā, obv., fourth line). Ettāvata paññāvimutti ti vuttassa arahattaphalassa
samādhimukhena pubbhāgapatipadam dassetvā idāni
arahattaphalasamādhim dassetum So samādhī ti ādi
vuttam . . . Pubbe vuttassa ariyamaggasamādhissa phala-
bhūto samādhī pañcavidhena veditabbo, idāni vuccamānehi
pañcahi paccakkhaṇānehi attano paccavekkhitabbākāra-
saṅkhātēna pañcavidhena veditabbo.

Appagunāsavasamādhi viya sasamkhārena sappayoge-
na paccanikadhamme niggayha kilese vāretvā anadhiga-
tattā na sasamkhāraniggayha-vārivāvaṭo ti.

p. 89. (fol. 1h, rev., second line).

Evam arahattaphalasamādhiṃ vibhāgena dassetvā idāni
tassa pubbhāgapaṭipadam samādhivibhāgena dassetum
So samādhi ti vuttam. Tattha so samādhi ti yo so ara-
hattaphalasamādhissa pubbhāgapaṭipadāyaṃ vutto rūpā-
vacaracattatthajhānasamādhi.

p. 89. (fol. 1h, rev., last line but one).

Idāni taṃ samādhiṃ ārammaṇavasena vibhajitvā dass-
tum Dasa kasināyatanāni ti ādi vuttam.

p. 89. (fol. 1he, obv., third line from bottom).

Yena yenākārenā ti anabhijjhādisu paccuppannasukha-
tādisu ca ākāresu yena yena ākārena vutto . . .

p. 89. (fol. 1he, rev., fourth line).

So ariyamaggādhigamāya yuttapayutto yogi kālena
samathaṃ samāpajjanavasena kālena vipassanaṃ samma-
sanavasena vaḍḍhayamāno animittavimokkhamukhādi-saṅ-
khātā tisso anupassanā brūheti . . . Tisso anupassanā-
uparūparivisesaṃ pāpento silakkhandho samādhikkhandho
paññakkhandho ti ete tayo khandhe vaḍḍheti, yasmā pana
tihi khandhehi ariyo atthaṅgiko maggo saṅgahito, tasmā
tayo khandhe bhāvayanto ariyaṃ atthaṅgikaṃ maggaṃ
bhāvayati ti vuttam.

p. 90. (fol. 1he, rev., last line but one).

Idāni yesaṃ puggalaṇaṃ yattha-sikkhantānaṃ visesato
niyyānamukhāni yesaṃ ca kilesānaṃ paṭipakkhabhūtaṇi
tiṇi vimokkhamukhāni tehi saddhiṃ tāni dassetum Rāga-
carito ti vuttam. Tattha animittavimokkhamukheṇā
ti aniccānupassanāya, sā hi niccanimittādisamugghāṭanena
animitto rāgādināṃ samucchedavimuttiyā vimokkhe ti
laddhanāmaṃsa ariyamaggassa mukhabhāvato animittavi-
mokkhamukhaṇa ti vuccati. Adhicitasikkhāyā ti sam-
ādhismim.

p. 90. (fol. 1ha, obv., second line).

Paññādhikassa santatisamūhakeccārammaṇādi-ghanavi-
nibbhogena saṅkhāresu atthasuññatā pākātā hoti ti visesato

p. 90. (fol. 1ha, obv., last line but one).

anattānupassanā paññā padhānā ti āha: Suññatavimokkhamukhaṃ paññakkhandho ti. Tathā saṅkhārānaṃ sarasapabhaṅgutāya ittarakhaṇattā uppannānaṃ tattha tatth' eva bhijjanaṃ sammāsamaḥitass' eva pākaṭaṃ hoti ti visesato aniccānupassanā [samādhippadhānā ti āha: Animitta | pa | samādhikkhandho ti. Tathā silesu paripūra-kārino khantibahulassa uppannaṃ dukkhaṃ aratīṃ ca abhi-bhuyya viharato saṅkhārānaṃ dukkhataṃ vibhūtā hoti ti dukkhaṇupassanā silappadhānā ti āha: Appaṇihita | pa | silakkhandho ti.

p. 91. (fol. jhaī, rev., fourth line). Puna tinnāṃ khandhānaṃ samatha-vipassanābhāvaṃ dassetum Silakkhandho cā ti ādi vuttaṃ.

p. 91. (fol. jho, obv., second line). Ariyamaggo hi khippaṃ sakim ekacittakkaṇen' eva catūsu saccesu attanā adhigantabbāṃ adhigacchati ti na tassa lokiyasamāpattiyaṃ viya vasibhāvanā kiccaṃ atthi ti khippādhigamo ca hoti. Pajahitabbāni accantavimuttivasena pajahanato vimuttādhigamo ca. Lokiyehi mahantānaṃ silakkhandhādinaṃ adhigamanabhāvato mahādhigamo ca, tesāṃ yeva vipulaphalānaṃ adhigamanato vipulādhigamo ca, attanā katābassa kassaci anavasesato anavasesādhigamo ca hoti ti.

p. 91. (fol. jho, obv., fourth line from bottom). Iti mahāthero Tasmā rakkhitacittassā ti gāthāya-vasena arahattaphalavimuttimukhena vicaya-hārasampātaṃ niddisanto desanākusalatāya anekehi suttapadesehi tassā pubba-bhāgapatipadāya bhāvanāvisesānaṃ bhāvanānisamsānāṃ ca vibhajanavasena nānappakārato vicaya-hāraṃ dassetvā idāni dasannaṃ Tathāgatabalānaṃ vasena taṃ dassetum Tattha yo deseti ti ādim āha.

p. 92. (fol. jhau, obv., last line). Sace pi bhavantaragataṃ ariyasāvakaṃ attano ariyasāvakaḥbhāvaṃ ajānantaṃ pi koci evaṃ vadeyya: idaṃ kunkhapiḥḥikāṃ¹ jīvitaṃ voropetvā sakalacakkavālagabbhe cakkavatti rajjaṃ paṭipajjāhi ti, n'eva so naṃ jīvitaṃ

¹ kuntakippili°

voropeyya, athāpi evaṃ vadeyyuṃ: sace imaṃ na ghātissasi, sīsaṃ te chindissāmā ti, sīsaṃ evaṃ chindeyyuṃ, n'eva so taṃ ghāteyya.

Kutūhalamaṅgalena suddhiṃ pacceyyā ti iminā ^{p. 93. (fol. 13ap, obv., third line from bottom).} idam bhavissati ti evaṃ pavattattā kutūhalasaṅkhātēna dīṭṭha-suta-mutamāṅgalena attano suddhivodānaṃ sadda-heyya.

Nanu ca yathā itthilingaṃ evaṃ purisalingaṃ pi Brahma-loke n'atthi, tasmā puriso Mahābrahmā siyā ti na vattabbaṃ siyā? No na vattabbaṃ. Kasmā? Idha purissassa tattha nibbattanato. Itthiyo hi idha jhānaṃ bhāvetvā kalamkatvā Brahma-pārisajjānaṃ sahaḃyataṃ upapajjanti, na Mahābrahmānaṃ. Puriso pana tattha na uppajjati ti na vattabbo. Samāne pi tattha ubhayalingā-bhāve purisaṇṭhānā 'va tattha Brahmāno na itthisaṇṭhānā. Tasmā suvuttam etaṃ. ^{p. 93. (fol. 13ap, rev., second line).}

Thūnaso ti taṃ khaṇe eva āvajjanasamanantaraṃ, ^{p. 94. (fol. 14a, obv., fourth line).} anodhiso ti odhi-abhāvato, kiñci anavasesetvā ti attho.

Tattha-tattha-gāmini ti tattha tatth' eva nibbāne ^{p. 96. (fol. 16a, rev., last line but one).} gāmini. Nibbānassa gamanasilā ti attho. Puna tattha-tattha-gāmini sabbatthagāminināṃ paṭipadānaṃ vibhāgaṃ dassetup Tayo rāsi ti ādi vuttam.

Yathā ca idam nānaṃ cakkhuhātu-ādibhedena upā- ^{p. 97. (fol. 17a, obv., last line but one).} diṇṇakasaṃkhāralokassa vasena anekadhātu-nānādhātu-lokaṃ pajānāti, evaṃ anupadiṇṇakasaṃkhāralokassa pi vasena taṃ pajānāti. Paccekabuddhā hi dve ca aggasa-vakā upādiṇṇakasaṃkhāralokass' eva nānattaṃ jānanti, taṃ pi ekadesen' eva na nippadesato, anupadiṇṇakasaṃkhāralokassa pana nānattaṃ na jānanti. Bhagavā pana imāya nāma dhātuyā ussannāya imassa rukkhassa khandho seto hoti, imassa kālo, imassa maṭṭho, imassa bahalo, imassa tanu taco, imāya nāma dhātuyā ussannāya imassa rukkhassa pattam vaṇṇasaṇṭhānādi-vasena evarūpaṃ nāma

hoti, imāya nāma dhātuyā ussannattā imassa rukkhassa puppham nilam hoti, pītakam lohitakam odātam sugandham duggandham, imāya nāma dhātuyā ussannāya phalam khuddakam mahantam digham vaṭṭam susaṇṭhānam dus-
saṇṭhānam maṭṭham pharusam sugandham duggandham tittam madhuram kaṭukam ambilam kasāvam hoti, imāya nāma dhātuyā ussannāya imassa rukkhassa kaṇṭako tikhīno hoti, atikhīno ujuko kuṭilo kaṇho nilo odāto hoti ti evam anupādiṇṇasamkhāralokassāpi vasena anekadhātu-nānadhā-
tubhāvam jānāti. Sabbaññubuddhānam eva hi etam balam, na aññesam.

p. 98. (fol. 21,
obv., second
line).

Yam lobhavasena dosavasena mohavasena ca kamman karoti ti dasa akusalakammam pathakamman sandhāya vadati. Tam hi samkiliṭṭhatāya kālakan ti kaṇham, apāyesu nibbattāpanato kālakavipākan ti kaṇhaviṭṭakam. Yam saddhāvasena viriyavasena kamman karoti ti dasa kusalakammam pathakamman. Tam hi asamkiliṭṭhattā paṇḍaran ti sukkam, sagge nibbattāpanato paṇḍaravipakattā sukkavipākam. Yam lobhavasena dosavasena ca mohavasena saddhāvasena ca kamman karoti idam kaṇhasukkan ti vomissakakamman. Kaṇhasukkavipākan ti sukhadukkhavipākam, miṣṣakakamman hi katvā akusalavasena tiracchānāyoniyam maṅgalahatthibhāvam upapanno kusaleṇa pavatte sukham anubhavati, kusaleṇa rājakule nibbato pi akusaleṇa dukkham vediyati. Yam viriyavasena paññāvasena ca kamman karoti idam akaṇham asukkam akaṇha-asukkavipākam kammakkhayakaraṇa ti catummaggaacetanā. Tam hi yadi kaṇham bhavēyya, kaṇhaviṭṭakam dadeyya, yadi sukkam bhavēyya, sukkā-upapattipariyāpannam vipākam dadeyya, ubhayavipākassa pana appa-
dānato akaṇha-asukkavipākan ti ayam ettha attho.

p. 98. (fol. 21,
rev., fourth
line).

Na ca bhabbo abhinibbidhāgantun ti kilesābhisāṅkhārānam abhinibbijjanato abhinibbidhāsāṅkhātānam ariyamaggaṃ adhigantun na ca bhabbo.

Taṃ Bhagavā na ovaḍatī ti taṃ vipākāvaranena nivutaṃ puggalaṃ Bhagavā saccapaṭivedhaṃ purakkhatvā^{p. 99. (fol. 51, rev., fourth line).} na ovaḍatī, vāsanatthaṃ pana tādisānaṃ pi dhammaṃ deseti eva Ajātasattu-ādinaṃ² viya.

Evam kilesantarāyamissakaṃ kammanantarāyaṃ dassetvā^{p. 99. (fol. 51, rev., last line but one).} idāni amissakaṃ kammanantarāyaṃ dassetun Imassa ca puggalassā ti ādi vuttaṃ.

Sabbesaṃ ti imasmiṃ phalaniddese³ vuttānaṃ sabbe^{p. 99. (fol. 51, rev., last line).} sam kammānaṃ.

Anantaraphalaniddese vuttakammasamādānapaden' eva jhānādmi saṃgahetvā dassetun Tathā samādimānaṃ kammānaṃ ti ādi vuttaṃ . . . Tattha tathā samādinnaṃ nan ti sukkaṃ sukkavipākaṃ paccuppannasukhaṃ āyatiṃ sukhavipākaṃ ti evam-āḍipakārehi samādinnesu kammesu saṃkilesa ti paṭipakkhadhammavasena kilīṭṭhabhāvo . . . Evam saṃkilissati ti ādisu ayam attho:— Iminā ākārena jhānādi-saṃkilissati vodayati vuṭṭhahati ti jānanaññaṃ Bhagavato anāvaraṇaññaṃ, na tassa āvaraṇaṃ atthi ti.

Ekādasā ti rūpi rūpāni passati ti ādinā aṭṭhannaṃ^{p. 100. (fol. 51u, rev., second line).} tiṇṇaṃ ca suññata-vimokkhādinaṃ vasena vuttaṃ. Aṭṭhā ti tesu ṭhapetvā lokuttare vimokkhe aṭṭha. Sattā ti tesu eva nirodhasamāpattiṃ ṭhapetvā satta. Tayo ti suttanta-pariyāyena suññata-vimokkhādayo tayo. Dve ti abhi-dhammapariyāyena animitta-vimokkhassāsambhavato avasesā dve ettha ca paṭipāṭiyā satta appitappitakkhaṇe vikkham-bhanavasena paccanikadhammehi vimuccanato ārammaṇe adhimuccanato ca vimokkho. Nirodhasamāpatti pana

¹ purikkhitvā.

² Cf. Vin. II, p. 188 sqq.; as to Sunakkhatta, see M. I, p. 68 sq.; II, p. 252 sqq.; as to Puṇṇa (Koliyaputta), called govatika, and Acela, i. e. Seniya, called kukkura-vatika, see M. I, p. 387 sqq.; as to Aṅgulimāla, see M. II, p. 97 sqq.

³ bala°

sabbaso saññāvedayitehi vimuttattā apagama-vimokkho nāma. Lokuttarā ca tan taṃ maggavajjhakilesehi samuccheda-vasena vimuttattā vimokkho ti ayaṃ viseso veditabbo.

p. 100. (fol. *ñū, obv., second line*). Kukkuṭaṃ vuccati ajaññā jigucchana mukhena tapparamatā. Kukkuṭajhāyī ti puggalādhittānena jhānāni vuttāni. Dve paṭhama-dutiyajhānāni ti vuttaṃ hoti. Yo paṭhamam dutiyam vā jhānam nibbattetvā alam ettāvata ti samkocam āpajjati uttari na vāyamati, tassa tāni jhānāni cattāri pi kukkuṭajhānāni ti vuccanti. Taṃ samañgino ca kukkuṭajhāyī. Tesu purimāni dve āsannabalavapaccattikattā visesabhāgiyatābhāvato ca samkilesabhāvena vuttāni, itarāni pana visesabhāgiyatābhāve pi mandapaccatthikattā vodānabhāvena vuttāni ti daṭṭhabbam.

p. 100. (fol. *ñū, obv., fifth line*). Visesabhāgiyo samādhī ti paguṇehi paṭhamajhānādihi vuṭṭhitassa saññāmanasikāraṇam dutiyajhānādi-pakkhandanam paguṇavodānam bhavaṅgavuṭṭhānaṃ ca vuṭṭhānan ti vuttaṃ. Hetṭhimam hetṭhimam hi paguṇajhānam uparimassa uparimassa padaṭṭhānam hoti, tasmā vodānam vuṭṭhānan ti vuttaṃ.

p. 100. (fol. *ñū, obv., last line but one*). Tass' eva samādhissā ti tassa antaraphalaniddese jhānādi-pariyāyehi vuttasamādhissa. Parivārito ti parikkhāro (sic!).

p. 101. (fol. *īe, obv., first line*). Tattha . . . imāya mudumajjhaticckhabhedāya anusāsaniyā, evam-dhātuko ti hinādivasena evam ajjhāsayo, evam-adhimuttiko ayaṃ c'assa āsayo ti imassa puggalassa ayaṃ sassatucchedapakāro yathābhūtañāṇānulanoma-khantipakāro vā āsayo. Idam hi catubbidham āsayan ti: — Ettha sattā vasantī ti āsayo ti vuccati, imam pana Bhagavā sattānam āsayam jānanto tesam ditṭhigatānam vipassanā-ñāṇakammassa kataññāṇānaṃ ca appavattikkhaṇe pi jānāti eva. Vuttaṃ pi c'etaṃ: —

Kāmaṃ sevantaṃ yeva jānāti. Ayaṃ puggalo kāmagaruko kāmāsayo kāmādhimutto ti kāmaṃ sevantaṃ yeva jānāti. Ayaṃ puggalo nekkhamagaruko nekkhamāsayo nekkhamādhī-

mutto ti nekkhamam sevantam yeva jānāti. Byāpādam abyāpādam thīnamiddham ūlokasaññaṃ sevantam yeva jānāti . . . Ayaṃ puggalo thīnamiddhagaruko thīnamiddhāsāyo thīnamiddhādhimutto ti.

Nihato Māro bodhimūle ti nihato samucchinno ki-
 lesamāro bodhirukkhamūle . . . Yasmā pana yadā ara-
 hattamaggena savāsanaṃ sabbe āsavā khepitā, tadā Bhaga-
 vatā sabbāññutaññaṃ adhigatam nāma, tasmā yaṃ
 sabbāññutappattā ti ādi vuttam. Ayaṃ tāv' ettha ācari-
 yānam samānattakathā. Paravādi panāha: dasabalaññaṃ
 nāma pati-ekkam n'atthi, yasmā sabbāññutā pattā viditā
 sabbadhammā ti vuttam, tasmā sabbāññutaññāpass' evāyaṃ
 pabbhedo ti. Tam na tathā daṭṭhabbam. Aññaṃ eva hi
 dasabalaññaṃ, aññaṃ sabbāññutaññaṃ. Dasabalaññaṃ
 hi sakasakakiccam eva jānāti, sabbāññutaññaṃ tam pi
 tato avasesam pi jānāti. Dasabalaññānesu hi paṭhamam
 kāraṇakāraṇam eva jānāti, dutiyam kamma-paricchedam
 eva, tatiyaṃ dhātunānattakaraṇam eva, catuttham ajjhā-
 sayādhimuttim eva, pañcamam kammavipākantaram eva,
 chaṭṭham jhānādīhi saddhīm tesam saṃkilesādim eva,
 sattamam indriyānam tikkhamudubbhāvam eva, aṭṭhamam
 pubbenivutṭhakhandhasantatim eva, navamam sattānam
 cutupapātam eva, dasamam saccaparicchedakam eva.
 Sabbāññutaññaṃ pana etehi jānitaḥ ca tato uttariṃ
 ca pajānāti. Etesam pana kiccam sabbam na karoti, tam
 hi jhānam hutvā appetum na sakkoti, iddhi hutvā vikubbi-
 tum na sakkoti, maggo hutvā kilese khepetum na sakkoti.
 Api ca paravādi evam pucchitaḥ: — Dasabalaññaṃ
 etaṃ savitakka-savicāram avitakka-avicāramattaṃ avitak-
 ka-avicāram kāmāvacaram rūpāvacaram arūpāvacaram
 lokiyaṃ lokuttaram ti? Jānanto paṭipāṭiyā satta savitakka-
 savicārāni ti vakkhati, tato parāni dve avitakka-avicārāni
 ti. Āsavakkhayaññaṃ siyā savitakkasavicāram siyā avi-
 takka-vicāramattaṃ siyā avitakkāvicāran ti? Tathā paṭi-
 pāṭiyā satta kāmāvacārāni, tato dve rūpāvacārāni, avasāne
 ekam lokuttaram ti vakkhati. Sabbāññutaññaṃ pana

p. 103. (fol.
 nau, obv.,
 first line).

savitakka-savicāram eva kāmāvacaram eva lokiyam evā ti
niṭṭham ettha gantabbam.

p. 105. (fol. Bhagavā sati-ārakkhena cetasā samannāgato, sabbā
Lāh, obv., duggatiyo jahati ti attho, suttamhi vuttam: satiṃ cittaṃ
second line). rakkhitabban ti desanānūsandhidassanam¹.

p. 106. (fol. Paṭipakkhenā ti Arakkhitena cittenā ti gāthāya
Lāh, rev., (cf. p. 85) paṭipakkhenā ti adhippāyo, atha vā vibhatti-hāre
last line but one). niddiṭṭhassa akusalapakkhassa paṭipakkhenā ti attho.

p. 108. (fol. Tattha yaṃ saccāgamanan ti yaṃ saccato aviparitato
Lāh, rev., last visayassa āgamanam adhigamo ti attho. Yaṃ paccāgamanan
line but one). ti pi pāṭho. Tassa yaṃ paṭipati-visayassa āgamanam, tan
tam visayādhigamo ti attho.

p. 110. (fol. Kāmasukhallikānuyogan ti kāmasukhassa alliya-
ṭau, obv., napayogam kāmesu pātabyatam.
fourth line).

p. 110. (fol. Ugghātanigghātan ti uccāvacabhāvam.
ṭau, rev., fifth line).

p. 110. (f. ṭau, Roganigghātakan ti rogadhūpasamanam.
rev., fourth l. fr. bottom).

p. 111. (fol. Ayaṃ vuccati visativatthukā sakkāyaditthi ti
ṭam, obv., ayam pañcasu upādānakkhandhesu ek'ekasmiṃ catunnam
fourth line). catunnam gāhānam vasena visativatthukā sati vijjamāne
khandhapañcakasaṅkhāte kāye sati vā vijjamānā tattha
ditthi ti sakkāyaditthi.

p. 111. (fol. Lokuttarasammāditthi ti paṭhamamagge sammā-
ṭam, obv., ditthi. Anvāyikā ti sammāditthiṃ anugāmino. Yadā
fifth line). sammāditthi sakkāyaditthiṃ pajāhanavasena pavattā, tadā
tassā anugūabhāvena pavattamānakā ti attho.

¹ I was unable to trace the Sutta in which these words occur. Does this Sutta begin with Sati-ārakkhena cetasā?

Tattha ime vuccanti ucchedavādinō ti ime rū-
pādi ke pañcakkhandhe attato upagacchantā rūpādinam
aniccabhāvato uccijjati attā vinassati parammarañā ti
evam abhinivisanato ucchedavādinō ti vuccanti. Ime
vuccanti sassatavādinō ti ime rūpavantaṃ vā attānan
ti ādinā rūpādivinimutto attā añño koci vibhatto ti upa-
gacchantā so nicco dhuvo sassato ti abhinivisanato sassa-
tavādinō ti vuccanti.

p. 111. (fol.
tam, obv.,
last line).

Vitthārato dvāsaṭṭhi diṭṭhigatāni ti uccheda-sassa-
tadassanaṃ vitthārena. Brahmajāle āgatāni dvāsaṭṭhi diṭṭhi-
gatāni (cf. D. I, p. 12 sqq.).¹

p. 112. (fol.
tam, rev.,
fourth line).

Tecattālisam bodhipakkhiyā dhammā ti anicca-
saññā dukkhasaññā anattasaññā pahānasaññā virāgasaññā
nirodhasaññā, cattāro satipaṭṭhānā | pa² | ariyo atthaṅgiko
maggo ti ete tecattālisam bodhipakkhiyā dhammā. Evam
vipassanāvasena paṭipakkham dassetvā puna samathavasena
dassetuṃ Atṭha vimokkhā dasa ca kasināyatanāni ti vuttam.

p. 112. (fol.
tam, rev.,
fifth line).

Anādi anidhanappavattan ti purimāya koṭiyā abhā-
vato anādi, asati paṭipakkhādhigame santānavasena anu-
pacchedena pavattanato anidhanappavattam.

p. 112. (fol.
tam, rev.,
last line but
one).

Tattha diṭṭhivicarito ti ādinā vodānapakkham dasseti.

p. 112. (f. tāh,
obv., third l.
fr. bottom).

Catukkamaggaṃ ti paṭipadā-catukkam, paṭipadā hi
maggo ti. Atha vā catukkamaggaṃ ti nandiyāvattassa
catuddisāsamphātam maggaṃ, tā pana catasso disālocana-
naye āgamiṣanti. Kim attham puna catukkamaggaṃ

p. 113. (fol.
tāh, rev.,
fourth line
from
bottom).

¹ For a summary of these sixty-two heresies, see S. B. E. vol. XXXVI, p. XXIII sqq.

² These are the four Sammappadhānas, the four Iddhi-pādas, the five Indriyas, the five Balas, the seven Bojjhaṅgas. — The usual number, however, is thirty-seven (cf. The Dharmasaṃgraha, Anecd. Oxon., p. 9; 44), viz. the above named save the six Saññās.

paññapenti ti āha: abudhajanasevitāyā ti ādi . . . ratta-
vāsiniyā ti rattesu rāgābhībhūtesu vasati ti rattavāsini
. . . āvattanatthan¹ ti samucchindanattham.

p. 113. (fol.
tāp, rev.,
last line). Ayam vuccati nandiyāvatta-nayassa (sic!) bhūmi ti
ayam taṇhā-vijjānaṃ vasena saṃkilesapakkhe dvidisā,
samatha-vipassanānaṃ vasena vodānapakkhe pi dvidisā
catusaccayojanā nandiyāvattassa nayassa samuṭṭhānatāya
bhūmi ti.

p. 113. (fol.
tāp, obv.,
first line) Evam nandiyāvattassa nayassa bhūmiṃ niddisitvā idāni
tassa disābhūtaḍḍhamme niddisantaṃ yasmā c'assa disā-
bhūtaḍḍhammesu vuttesu disālocana-nayo vutto yeva hoti,
tasmā Veyyākaraṇesu hi ye kusalākusalā ti disālocana-
lakkhaṇaṃ ekadesena paccāmasitvā Te duvidhena upa-
rikkhitabbā ti ādi āradḍham. Tattha te ti disābhūta-
dhammā. Duvidhenā ti ime saṃkilesadhammā ime
vodānadhammā ti . . . Taṃ dasseti lokavaṭṭānusārī ca lo-
kavivaṭṭānusārī cā ti. Tass' attho: — Loko eva vaṭṭam
lokavaṭṭam, lokavaṭṭabhāvena anasarati pavattati ti loka-
vaṭṭānusārī, saṃkilesadhammo ti attho. Lokassa lokato vā
vivaṭṭam nibbānaṃ, taṃ anasarati² anulomanavasena
gacchati ti lokavivaṭṭānusārī, vodānadhammo ti attho.

p. 114. (fol.
tāp, rev.,
third line
fr. bottom). Idāni dasavattakam kilesapuñjaṃ taṇhāvijjāvasena dve
koṭṭhāse karonto Yo ca kabalikāro-āhāro ti ādim āha.

p. 116. (fol.
tāp, obv.,
second line). Yasmā pana kilesā kusalappavattim nivāretvā cittam
pariyādāya tiṭṭhantā maggena asamucchinnā eva vā āsa-
vānaṃ uppatthihetu honti, tasmā anusayato vā pariyuṭṭhā-
nato vā ti vuttam.

p. 116. (fol.
tāp, rev.,
fifth line). Nandūpasecanenā ti lobhasahagatassa sampayuttānaṃ
ti saha-jātakotiya itarassa upanissayakotiya upasecanan ti
nandūpasecanam, tena nandūpasecanena. Kena pana taṃ
nandūpasecanan ti āha: rāgasallena nandūpasecanena

¹ otthanan.

² anussarati.

viññāpenā ti. Tattha rāgasallenā ti rāgasallena hetu-
bhūtena nandūpasecanena viññāpenā ti itthambhūtalak-
khaṇe karaṇavacanam.

Idāni āhārādayo-nayānam saṃkilesapakkhe disābhāvena
vavatthapetum Ima catasso disā ti ādi āraddham.
p. 117. (fol.
thī, obv.,
third line
fr. bottom).

Tass' attho: — Iti evaṃ vuttapakārā sabbe āhārādayo
lokasaṃkhātavattānusārino dhammā te-lokadhātutavattato
niyyanti niccānupassanādihi tihi vimokkhamukhehi ti.
p. 119. (fol.
thī, rev.,
last line but
one).

Tattha dibba-brahma-ariya-āneñjavihāro ti cattāro vi-
hārā, mānappahāna-ālayasamugghāta-avijjāpahāna-bhavū-
pasamā cattāro acchariyā abbhutadhammā, saccādhītthā-
nādini cattāri adhiṭṭhānāni, chandasamādhibhāvanādayo
catasso samādhibhāvanā, indriyasamvaro tapasaṃkhato
puññadhammo bojjhaṅgabhāvanā sabbūpadhipaṭinissagga-
saṃkhātam nibbānaṃ ca cattāro sukhabhāgiyā dhammā ti
veditabbam.
p. 119. (fol.
thū, obv.,
first line).

Idāni paṭipadādayo vodānapakkhe disābhāvena vavattha-
petum Tattha imā catasso disā ti ādi vuttam.
p. 121. (fol.
thū, obv.,
second line).

Puna paṭhamā paṭipadā ti ādi paṭipadā-catukkādīsu
yena yassa puggalassa vodānam tam vibhajitrā dassetum
āraddham.
p. 122. (fol.
thū, obv.,
third line).

Yadi pi tīsu vimokkhamukhesu idaṃ nāma vimokkha-
mukham imāya eva paṭipadāya ijjhati ti niyamo n'atthi,
yesaṃ pana puggalānam purimāhi dvīhi paṭipadāhi appa-
ñhitaṇa vimokkhamukhena ariyamaggādhigamo, tathā
yassa tatiyāya paṭipadāya suññatavimokkhamukhena yassa
ca catutthāya paṭipadāya animittavimokkhamukhena ariya-
maggādhigamo, tesam puggalānam vasena ayaṃ paṭipadā-
vimokkhamukhasamsandanā.
p. 123. (fol.
thū, obv.,
fourth line).

p. 124. (fol. *tesaṃ vikkīlitan ti tesaṃ asantāsanajavaparakkamādi-*
 3thū, obv., *vīsesayogena sīhānaṃ buddhānaṃ paccekabuddhānaṃ*
 third line *buddhasāvakaṇāṇaṃ ca vikkīlitaṃ viharānaṃ, yad idaṃ*
 from *āhārādi-kilesavatthusamatikkamanamukhena saparasantāne*
 bottom). *paṭipadādi-sampādanā, idāni āhārādimaṃ paṭipadādihi yena*
samatikkamanam, taṃ nesaṃ paṭipakkhabhāvaṃ dassento
Cattāro āhārā, tesaṃ paṭipakkho catasso paṭipadā ti
ādim āha.

p. 124. (fol. *Tesaṃ vikkīlitan ti ettha yad etaṃ vikkīlitaṃ nāma*
 3thū, rev., *bhāvetabbānaṃ boddhipakkhiyadhammānaṃ bhāvanā sa-*
 second line). *cchikātabbānaṃ phalanibbānaṃ sacchikiriyā ca, tathā*
pahātabbassa dasavatthukassa kilesapuñjassa tadanādi-
vasena pahānaṃ byantikiriyā¹ anavasesanaṃ ti, idāni taṃ
samkhepena dassento Indriyādhiṭṭhānaṃ vikkīlitaṃ vipari-
yāsānadhiṭṭhānaṃ ti āha.

p. 124. (fol. *Idāni ugghaṭitaññū-ādi puggalattayavasena tipukkhalā-*
 3thū, rev., *nayassa bhūmiṃ vibhāvetukāmo, yasmā pana nayānaṃ*
 last line but *aññamaññānupavesassa icchitattā sīhavikkīlita-nayato ti-*
 one). *pukkhalā-nayo nigacchati, tasmā paṭipadāvibhāgato cattāro*
puggale sīhavikkīlita-nayassa bhūmiṃ niddisitivā tato eva
ugghaṭitaññū-ādi-puggalattaye niddhāretuṃ tattha Ye²
dukkhāya paṭipadāya ti ādi āraddham.

p. 125. (fol. *Tattha Yo sādharāṇāyā ti dukkhā-paṭipadāya khip-*
 3thū, obv., *pābhīññāya sukhā-paṭipadāya dandhābhīññāya ca 'niyyāti*
 second line). *ti sambandho. Kathaṃ pana paṭipadā-dvayaṃ ekassa*
sambhavati ti? Na yidaṃ eva datṭhabbam: ekassa pugga-
lassa ekasmiṃ dve paṭipadā sambhavanti ti. Yathāvuttāsu
pana dvīsu paṭipadāsu yo yāya kāyaci niyyāti, ayaṃ
vipañcitaññū ti. Ayaṃ ettha adhippāyo. Yasmā pana
Aṭṭhasālīniyaṃ paṭipadā calati na calati ti vicāraṇāyaṃ
calati ti vuttaṃ³, tasmā ekassa pi puggalassa jhānantara-
maggantaresu paṭipadābhedo icchito vā ti.

¹ °kriyā.

² yo.

³ Asl. p. 236: — Ettha pana paṭipadā calati na calati ti? Calati.

Kasmā pan' ettha nayānaṃ uddesānukkamena niddeso kato ti? Nayānaṃ nayehi sambhavadassanattthaṃ. Paṭhamanayato hi puggalādhiṭṭhānavasena tatiyanayassa tatiyanayato ca dutiyanayassa sambhavo ti imassa visesassa dassanattthaṃ paṭhamanayanantaraṃ tatiyanayo tatiyanayanantaraṃ ca dutiyanayo niddiṭṭho, dhammādhiṭṭhānavasena pana tatiyanayato dutiyanayo, dutiyanayato paṭhamanayo pi sambhavati ti imassa visesassa dassanattthaṃ ante Taṇhā ca avijjā cā ti ādinā paṭhamanayassa bhūmi dassitā. Ten' eva hi Cattāri hutvā tīṇi honti, tīṇi hutvā dve honti ti vuttaṃ. Yadi evaṃ dve hutvā cattāri honti, dve hutvā tīṇi honti, tīṇi hutvā cattāri honti ti ayaṃ pi nayo vattabbo siyā ti. Saccam etaṃ, ayaṃ pana nayo atthato dassito evā ti katvā na vutto, yasmā tinnāṃ atthanayānaṃ aññamaññaṃ anupaveso icchito sati ca anupaveso tato viniggamo pi sambhavati evā ti. Ayaṃ ca attho Peṭakopadesena vibhāvetabbo. Tatthāyaṃ ādito paṭṭhāya vibhāvanā: cattāro puggalā taṇhācarito duvidho mudindriyo tikkhindriyo ca, tathā diṭṭhicarito ti. Tattha taṇhācarito mudindriyo dukkhāya paṭipadāya dandābhinnāya niyyāti, tikkhindriyo dukkhāya paṭipadāya khippābhinnāya niyyāti, diṭṭhicarito pana mudindriyo sukhāya paṭipadāya dandābhinnāya niyyāti, tikkhindriyo sukhāya paṭipadāya khippābhinnāya niyyāti... Tathāyaṃ pāli: tattha ye diṭṭhicaritā sattā, te kāmesu dosadiṭṭhi, na ca tesāṃ kāmasukhe anusaṃyā samūhatā, te attakilamathānuyogam anuyuttā viharanti, tesāṃ Satthā vā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī 'kamehi n'atthi attho' ti...

Imāni cattāri suttāni ti imāni saṃkilesabhāgiyādiṇi cattāri suttāni. Sādhāraṇāni katāni ti saṃkilesabhāgiyā ca vāsānābhāgiyā ca saṃkilesabhāgiyā ca nibbedhabhāgiyā ca saṃkilesabhāgiyā ca asekhābhāgiyā ca vāsānābhāgiyā ca nibbedhabhāgiyā cā ti evaṃ padanatarasamyojanavasena missitāni katāni. Aṭṭha bhavanti ti purimāni cattāri imāni cattāri ti evaṃ aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādhāraṇāni katāni soḷasa bhavanti ti tāni yeva tathā vuttāni aṭṭha suttāni vāsānā-

bhāgiyañ ca asekhabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca asekhabhāgiyañ ca saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca neva saṃkilesabhāgiyañ ca na vāsanābhāgiyañ ca na nibbedhabhāgiyañ ca na asekhabhāgiyañ ca ti evaṃ sādharāṇāni katāni purimāni aṭṭha imāni aṭṭha ti soḷasa bhavanti. Tesu cattāro ekakā chadukā, cattāro tikā eko catukko, aparo pi eko catukko ti ayaṃ pi vibhāgo veditabbo. Tatthāpi dve duka dve tikā dve catukkā ca pāliyaṃ anāgatā ti veditabbā.

Idāni imassa paṭṭhānassa sakalasāsanasaṃgahitabhāvaṃ vibhāvetuṃ Imehi soḷasahi suttehi bhinnēhi navavidhaṃ suttam bhinnam bhavati ti vuttam. Tass' attho: — Imehi saṃkilesabhāgiyādihi soḷasahi suttehi paṭṭhānanayena vibhattehi suttageyyādi navavidhaṃ pariyattisāsanasaṅkhātam suttam bhinnam soḷasadhā vibhatti hoti. Iminā soḷasavidhena paṭṭhānena asaṅgahito pariyattisāsanassa padeso n'atthi ti adhippāyo. Kathaṃ pana saṃkilesabhāgiyādi-bhāvo gahetabbo ti? āha: gāthāya gāthā anuminitabbā ti ādi. Tattha gāthāya gāthā anuminitabbā ti ayaṃ gāthā viya gāthā saṃkilesabhāgiyā ti vā vāsanābhāgiyā ti vā nibbedhabhāgiyā ti vā asekhabhāgiyā ti vā anuminitabbā, anuminetvā takketvā jānitabbā ti attho. Sesapadesu pi es'eva nayo. Ettha ca gāthā-veyyākaraṇavinimuttā sabbā pariyatti suttenā ti padena saṃgahitā ti daṭṭhabbā.

p. 138. (fol.
1st, rev.,
third line
from
bottom).

Kokālikam hi mīyamānaṃ ovaḍantena āyasmatā Mahā-moggallānena bhāsitaṃ imā gāthā ti¹ ... Vibhūtā ti viga-tabhūtā akalikavādi ... bhūnahū ti bhūtihanaka attano buddhiyināsaka. Purisantaṃ ti purisādhama. Kalī ti alakkhipurisa.

p. 138. (fol 40,
obv., fourth
line).

Sambādhabyūhan ti byūhā vuccanti anibbiddhā racchāyo. Ye supaviṭṭhamaggen'eva nigacchanti, te sam-

¹ I cannot trace these verses in the printed Piṭaka texts.

bādha byūhakā, etthā ti sambādhabyūham. Iminā pi tassa nagarassa ghanavāsam eva dīpeti.

Attā pi ti sitakathitavikkhepitādini akarontehi attā pi rakkhitaḥḥoti. Tathā karonto hi sāmī dubbhako eso ti niggaḥetabbo hoti. p. 137. (fol. 4am, rev., fourth line).

Pañham puṭṭho (sic!) viyākāsi Sakkassa iti me sutan ti yathā Bhagavā pañham puṭṭho Sakkassa byākāsi, evaṃ mayā pi sutan ti āyasmā Mahāmogallāno attanā yathāsutam tam Bhagavato vadati. p. 140. (fol. 4am, rev., second line).

Anagantāna¹ vinipātan ti apāyupapattim anupagantvā. p. 141. (fol. 4am, rev., fourth line fr. bottom).

Dhammā ti anulomapaccayākārapāṭivedhasādhakā bodhipakkhiyadharmā . . . Dhammā ti catu-ariyasacca-dhammā. p. 145. (fol. 4āh, obv., last line).

Aññātuñchena yāpentan ti kulesu aññāto niccanavo yeva hutvā uñchena piṇḍacariyāya yāpentam. Atha vā abhilakkhitesu issarajanagehesu kaṭukabhaṇḍasambhāram sugandhabhojanam pariyesantassa uñchanam ñātuñchanam nāma, gharapāṭipāṭiyā pana dvāre ṭhitena laddhasamissakabhojanam aññātuñchanam nāma. Idam idha adhippetam. p. 146. (fol. 4āh, rev., last line).

Cattāro hi pahārā: omatṭho, ummatṭho, matṭho, vimatṭho. Tattha upari ṭhatvā adhomukham dinnapahāro omatṭho nāma, adho ṭhatvā uddhamukham dinnapahāro ummatṭho nāma, aggalasuci viya vinivijjhivā kato matṭho nāma, seso sabbo pi vimatṭho nāma. Imasmim pana ṭhāne omatṭho gahito, so hi sabbadāruṇo duruddharapasallo duttikiccho antodoso antopubbalohito ca hoti, pubbalohitam anikkhamitvā vaṇamukham pariyananditvā tiṭṭhati, pubbalohitam niharitukāme ti mañcena saddhim bandhitvā adhosiro p. 146. (fol. 4āh, obv., fourth line from bottom).

¹ The reading of this Gerund in the three MSS. of the text of the Nett. is anāgantūna.

kātabbo hoti, maraṇaṃ vā maraṇamattaṃ vā dukkhaṃ
pāpunāti.

p. 146. (fol.
third line
from
bottom). Virato kāmasaññāyā ti yāya kāyaci sabbato kāmā-
saññāya catutthamaggasampayuttāya samucchadaviratiyā
virato. Viratto ti pi pāṭho. Kāmasaññāyā ti pana bhumma-
vacanaṃ hoti. Sagāthakavagge¹ kāmasaññāsū ti pāṭho.

p. 147. (fol.
qhā, rev.,
fifth line). After having quoted from S. I, p. 215 the verse Yass'
ete . . . no socati ti, Dhammapāla says: — Gāthaṃ ava-
sesaṃ katvā udāhaṭaṃ. Ālavakasutte hi imā gāthā Āla-
vakena Kathaṃ su labhate paññaṃ ti ādinā puṭṭhena Bha-
gavatā bhāsita ti.

p. 147. (fol.
qhi, obv.,
third line). Kumārakā dhaṅkam iv'ossajanti ti yathā kumā-
rakā kiṇantā kākaṃ suttena pāde bandhitvā ossajanti khi-
penti, evaṃ kusalamanāṃ akusalavitakkā kuto samuṭṭhāya
ossajanti ti pucchā.

p. 149. (fol.
qhu, rev.,
last line
but one). Saṃkaro² tui mittakaraṇa-laṇḍajāna-balarāsisaṃkaḍḍha-
nānaṃ nāmaṃ.

p. 155. (fol.
qhai, rev.,
fourth line
from
bottom). Sa-ūmin ti ādisu kilesa-ūmihi sa-ūmiṃ, kilesāvaṭṭhehi
sāvattaṃ, kilesagahehi sagahaṃ, kilesarakkhashehi sarakkha-
saṃ. Kodhupāyāsassa vā vasena sa-ūmiṃ, kāmaguṇavasena
sāvattaṃ, mātuḡānavasena sagahaṃ sarakkhasaṃ.

p. 156. (fol.
qho, rev.,
first line). Rogam (sic!) vadati attano ti taṃ taṃ attanā
phuṭṭhaṃ dukkhaṃ abhāvitakāyatāya adhivāsetuṃ asa-
konto 'aho dukkhaṃ, tādisaṃ dukkhaṃ mayhaṃ Satthuno
pi mā hotū' ti ādinā vilapanto vadati.

p. 157. (fol.
qhau, rev.,
first line). Bhūtaratan ti itthi purise puriso itthiyā ti evaṃ aññaṃ
aññaṃ sattesu rataṃ, tato eva bhavā aparimuttā.

¹ = S. I, p. 53, but no MS. of the published text has this reading, and besides there are other variations from it in the stanzas as given in the Netti.

² The passage where this word occurs is to be found also Jāt. VI, p. 28, 6sq.

Abhijātiyo ti jātiyo. Kaṇhābhijātiyo (sic!) ti kaṇhe
 nice kule jāto. Kaṇhaṃ dhammaṃ abhijāyati ti
 kālakaṃ dasavidhaṃ dussiladhammaṃ pasavati karoti, so
 taṃ abhijāyitvā niraye nibbatteti. Sukkaṃ dhammaṃ
 ti ayaṃ pubbe pi puññānaṃ akatattā nicakule nibbatto
 'idāni puññaṃ karissāmi' ti puññasāṅkhataṃ sukkaṃ
 paṇḍaraṃ dhammaṃ abhijāyati. So tena sagge nibbattati.
 Akaṇhaṃ asukkaṃ nibbānaṃ ti nibbānaṃ hi sace
 kaṇhaṃ bhavēyya, kaṇhavipākaṃ dadeyya, sukkaṃ sukka-
 vipākaṃ dadeyya, dvinnāṃ pi appadānato pana akaṇhaṃ
 asukkaṃ ti vuttaṃ. Nibbānaṃ ti c'ettha arahattaṃ adhi-
 ppettaṃ. Taṃ hi kilesanibbānante jātattā nibbānaṃ nāma.
 Taṃ esa abhijāyati pasavati karoti. Sukkābhijātiko ti
 sukke ucce kule jāto. Sesāṃ vuttanāyena' eva veditabbaṃ.
 Kaṇhaṃ kaṇhavipākaṃ ti ādikassa kammacatukassa attho
 hetthā Hārasampātavāre (p. 98) vibhatto eva.

p. 168. (fol.
 ghau, rev.,
 third line
 from
 bottom).

Evam soḷasavidhena sāsana-paṭṭhānaṃ nānāsutthehi udā-
 haraṇavasena vibhajitvā idāni aṭṭhavisatividhena sāsana-
 paṭṭhānaṃ dassentena yasmā ayaṃ paṭṭhānavibhāgo mūla-
 padehi samgaḥito na imassāpi tehi asaṃgaḥito padeso
 atthi, tasmā mūlapadaṃ vibhajitabbatañ ca dassetum tattha
 Katame aṭṭhārasa mūlapadā ti pucchāya vasena mūlapa-
 dāni uddharitvā Lokikaṃ lokuttaraṃ ti ādinā navatikā
 thavo cā ti aṭṭhavisatividhaṃ sāsana-paṭṭhānaṃ uddiṭṭhaṃ.

p. 161. (fol.
 dhau, rev.,
 third line).

Tattha sajja khīraṃ ti taṃ khaṇaṃ yeva dhenuyā
 thanehi nikkhantaṃ abhūṇhakhīraṃ. Muccatī ti pariṇa-
 mati. Idam vuttaṃ hoti: — Yathā dhenuyā thanato
 nikkhantaṃ khīraṃ taṃ khaṇaṃ yeva na muccati na
 pariṇamati na dadhibhāvaṃ gacchati, takkādi-ambilasamā-
 yogato pana parato kālantarena pakatiṃ jahati dadhibhā-
 vaṃ pāpūnāti, evam eva² pāpakammaṃ pi kiriyakkhaṇe
 yeva na vipaccati, yadi vipacceyya nānāgatinaṃ sahā-
 vatṭhānaṃ siyā, na koci pāpakammaṃ kātum visaheyya,

p. 161. (fol.
 dhāp, obv.,
 first line).

¹ See Dh. A. p. 261, but do not overlook the diversity
 between the two sources.

² evam.

yāva pana kusalābhinibbattakkhandhā dharanti, tāva taṃ te rakkhanti tesam bhedaṃ apāyesu nibbattāpanavasena vipaccanti.

p. 178. (fol. 17u, obv., first line). Ye ca sikkhāsārā ti ye yathā samādiṇṇaṃ silavatādisaṅkhātapaṃ sikkhapaṃ sārato gahetvā ʒhitā. Tenāha: Silapaṃ vatapaṃ jivitaṃ brahmacariyaṃ ti. Tattha yaṃ na karomī ti oramati, taṃ silapaṃ, yaṃ vesabhojanakiccacaranādi, taṃ vatapaṃ, jivitaṃ ti ājīva, brahmacariyaṃ ti methunā virati, upaṭṭhānasārā ti etesaṃ silādiṇṇaṃ anuṭṭhānasārā. Etehi evaṃ saṃsārasuddhi ti tāni sārato gahetvā ʒhitā ti attho.

p. 174. (fol. 17u, obv., last line but one). Oliyanti eke ti sassato attā ca loka cā ti oliyanatanābhinivesavasena avaliyanti ekacce. Atidhāvanti eke ti ekacce ucchijjati vinassati attā ca loka¹ cā ti avatidhāvanābhinivesavasena atikkamanti.

p. 186. (fol. 18u, obv., third line). Maggo c'ānekāyatanapaṃ (sic!) pavutto ti atṭhatipaṃ sārampaṇavasena anekehi kāraṇehi maggo kathito, evaṃ sante kissa bhita hutvā ayaṃ janatā dvasaṭṭhiditṭhiyo aggahesi ti vadati.

p. 188. (fol. 18ap, rev., fourth line from bottom). Dhammo ca kusalapakkhato ti tassa Satthuno dhammo ca kusalo anavajjo anavajjattā eva paṭipakkhehi rūgādihi kilesehi sabbatitṭhiyavādehi aparikkhato.

p. 188. (fol. 18āb, obv., first line). Nirūpadāho ti rūgaparilāhādihi anupadāho.

p. 189. (fol. 18āb, obv., fifth line). Maggassa hi: —

Maggo pantho patho pajjo añjasapaṃ vaṭumaṇaṃ nāvā uttarasetu ca kullo ca bhisisaṅgamo ti.

p. 189. (fol. 18āb, rev., third line from bottom). Evaṃ duvidhaṃ pi sāsanaṃ paṭṭhānaṃ nānāsuttapaṭṭhāni udāharantena vibhajtvā idāni saṃkilesabhāgiyādihi saṃsandetvā dassetupaṃ puna Lokiyaṃ suttantaṃ ti ādi āradḍhaṃ.

¹ lokā.

Evam lokiyatikassa samkilesabhāgiyādihi catūhi padehi p. 189. (fol. 1a, obv., second line).
 samsandanam dassetvā iminā nayena sesatikānam sesapa-
 dānañ ca samsandanam suviññeyyan ti tam anuddharitvā
 samkilesabhāgiyādīnam sammatikkamanam dassetum Vā-
 sanābhāgiyam suttan ti ādi vuttam.

Idāni tikapadeh' eva samsandetvā dassetum Lokuttaran p. 189. (fol. 1a, obv., last line).
 ti ādi vuttam.

Yo sotāpanno hutvā ekam eva attabhāvam janetvā ara- p. 189. (fol. 1a, rev., first line).
 hattam pāpunāti, ayaṃ ekabījī nāma . . . so ekam yeva
 mānusakam bhavam nibbattitvā dukkhass' antam karoti,
 ayaṃ vuccati puggalo ekabījī ti. Yo pana dve vā tīni
 vā kulāni sandhāvitvā samsaritvā dukkhass' antam karoti,
 ayaṃ kolampkolo nāma . . . Yo pana satta bhava sam-
 saritvā dukkhass' antam karoti, ayaṃ sattakkhattupa-
 ramo nāma . . . Yo saddham dhuram katvā sotāpatti-
 maggam nibbatteti, so maggakkhane saddhānusari nāma
 hoti . . . Yo pana pañnam dhuram katvā sotāpattimaggam
 nibbatteti, so maggakkhane dhammānusari nāma.

Yo Avihādisu tattha tattha āyuvemajjham apatvā pari- p. 190. (fol. 1a, rev., third line).
 nibbāyati, ayaṃ antarāparinibbāyī, yo pana āyue-
 majjham atikkamitvā arahattam pāpunāti, ayaṃ upahacca-
 parinibbāyī, tathā Avihādisu upapanno asaṅkhārena
 appayogena arahattam adhigacchati, ayaṃ asaṅkhāra-
 parinibbāyī, yo pana asaṅkhārena sampayogena ara-
 hattam adhigacchati, ayaṃ asaṅkhāraparinibbāyī,
 uddham uparūpari Brahmaloce upapatti soto etassā ti
 uddham soto, paṭisandhivasena akaniṭṭhe gacchati ti
 akaniṭṭhagāmi . . .

. . . ubhohi bhāgehi rūpakāya-nāmakāyasāṅkhātato p. 190. (fol. 1a, obv., third line).
 ubhato bhāgato vimuttattā ubhatobhāgavimutto nāma.
 Samasīsina ti ettha tividho samasīsi: iriyāpathasamasīsi,
 rogasamasīsi, jivitasamasīsi ti. Tatra yo thānādisu iriyā-
 pathesu yen' eva iriyāpathena samannāgato hutvā vipassa-
 nam ārabhi, ten' eva iriyāpathena arahattam patvā

parinibbāyati, ayaṃ iriyāpathasamasīsī nāma. Yo pana ekam rogaṃ patvā antoroḃe eva vipassanaṃ paṭṭhapetvā arahattaṃ patvā ten' eva rogena parinibbāyati, ayaṃ roga-samasīsī nāma. Palibodhasisam taṇhā, bandhanasisam māno, parāmāsasīsam diṭṭhi, vikkhepasīsam uddhaccaṃ, kilesasisam avijjā, adhimokkhasisam saddhā, paggalhasisam viriyaṃ, upaṭṭhānasisam sati, avikkhepasīsam samādhi, dassanasisam paññā, pavattasisam jvitindriyaṃ, gocarasīsam vimokkho, saṅkhārasīsam nirodho ti terasasu sisesu kilesasisam avijjaṃ arahattamaggo pariyādiyati, pavattasisam jvitindriyaṃ cuticittaṃ pariyādiyati. Tattha avijjā-pariyādāyakaṃ cittaṃ jvitindriyaṃ pariyādātum na sakkoti, jvitindriyapariyādāyakaṃ avijjaṃ pariyādātum na sakkoti. Aññaṃ avijjāpariyādāyakaṃ cittaṃ, aññaṃ jvitindriyapariyādāyakaṃ. Yassa c'etaṃ sisadvayaṃ samaṃ pariyādānaṃ gacchati, so jvitasamasīsī nāma. Kathaṃ paṇ' idaṃ samaṃ hoti ti? Vārasamatāya. Yasmiṃ hi vāre magga-vuṭṭhānaṃ hoti, sotāpattimagge pañca paccavekkhaṇāni, sakadāgāmiimagge pañca, anāgāmiimagge pañca, arahattamagge cattāri ti ekūnavāsitaṃ paccavekkhaṇānaṃ pati-tṭhāya bhavaṅgaṃ otarivā parinibbāyato imāya vārasamatāya idaṃ ubhayasīsapariyādānaṃ pi samaṃ hoti nāma. Tenāyaṃ puḃgalo jvitasamasīsī ti vuccati.

p.191. (fol. 11,
rev., third
line from
bottom).

Samudayo-kilesā ti ettha samudayo ti etena samudaya-pakkhiyā vuttā, kilesā ti ca kilesavanto saṃkiliṭṭhā ti attho.

p.192. (fol. 12,
obv., second
line).

Ettha ca yathā saṃkilesabhāgiyādīnaṃ aññamaññaṃ saṃsaggato anekavidho paṭṭhānabhedo icchito, evaṃ lokiya-sattādhitṭhānādi saṃsaggato pi anekavidho paṭṭhānabhedo sambhavati. Pāliyaṃ pana ubhayatṭhā pi ekadesadassana-vasena āgatattā nayadassanaṃ ti veditabbam. Sakkā hi iminā nayena viññunā te niddhāretuṃ ti. Yathā ca saṃkilesabhāgiyādīnaṃ lokiyādīnaṃ ca viṣuṃ viṣuṃ saggabhedavasena ayaṃ paṭṭhānabhedo anekavidho labbhati, evaṃ ubhayesaṃ pi saṃsaggavasena ayaṃ nayo yathārahaṃ

labbhate 'va, labbhati hi lokikaṃ suttam kiñci saṃkilesa-bhāgiyaṃ kiñci vāsanābhāgiyaṃ. Tathā lokuttaram suttam kiñci nibbedhabhāgiyaṃ kiñci asekhabhāgiyaṃ ti. Sesesu pi es' eva nayo. Evaṃ soḷasavidhe paṭṭhāne aṭṭhavisatividham paṭṭhānam pakkipitvā aṭṭhavisatividhe ca paṭṭhāne soḷasavidham pakkipitvā yathārahaṃ dukatikādibhedena sambhavato paṭṭhānavibhāgo veditabbo. So ca kho tisū piṭakesu labbhamānassa suttapadassa vasena. Yasmā pana tāni tāni suttapadāni udāharanavasena niddhāretvā imasmiṃ atthe vitthāriyamāne atipapañco hoti. Atibhārikā ca Nettisaṃvaṇṇanā, sakkā ca iminā nayena viññunā ayam attho viññātum, tasmā na taṃ vitthārayimhā. Ten' eva hi pāliyaṃ aññamaññasamsaggavasena paṭṭhānavibhāgo eka-desen' eva dassito, na nippadesato ti. Ettāvata ca.

Hārena ye ca paṭṭhāne suvidūnaṃ vinicchayaṃ vibhajanto navaṅgassa sāsanaṃ¹ atthavaṇṇanaṃ (1)

Nettipakaraṇaṃ dhiro gambhīraṃ nipuṇaṃ ca yaṃ adesayi mahāthero Mahākaccāyano vasi (2)

Saddhammāvatarapaṭṭhāne paṭṭhane¹ Nāgasavhaye¹ Dhammāsokamahārāja-vihāre vasatā mayā. (3)

Ciraṭṭhitattham yātassa āradhā atthavaṇṇanā udāharanāsuttānaṃ lakkaṇānaṃ ca sabbaso (4)

Attham pakāsayanti sā anākulavinicchayā samattā sattavisāya pāliyā bhāṇavārato. (5)

Iti taṃ saṅkharontena yaṃ taṃ adhigataṃ mayā puññaṃ tassānubhāvena lokanāthassa sāsanaṃ (6)

Ogāhetvā visuddhāya silādipaṭipattiyā sabbe pi dehino hontu vimuttirasabhāgino. (7)

Ciraṃ tiṭṭhatu lokasmiṃ sammāsambuddhasāsanaṃ tasmim sagāravaṃ niccaṃ hontu sabbe pi paṇino. (8)

Sammā vassatu kālena devo pi jagatippati saddhammanirato lokaṃ dhammen' eva pasāsatu ti. (9)

Badaratitthavihāre vāsinā ācariya-Dhammapālena katā Nettipakaraṇassa atthasaṃvaṇṇanā samattā ti.

¹ See S. Beal, Buddhist Records, II, p. 233, n. 131.

APPENDIX I.

Dhammapāla's Excursion on the Hārasampāta-section.

*Manopubbaṅgamā dhammā manosetthā manomayā
manasā ce pasannena bhāsati vā karoti vā
tato naṃ sukham anveti chayā va anupāyinī ti*

(Dhp. v. 2).

1. Tattha katamo desanā-hārasampāto?

Manopubbaṅgamā dhammā ti mano ti khandhavavattānena viññāṇakkhandhaṃ deseti, āyatanavavattānena manāyatanam, dhātuvavattānena viññāṇadhātum, indriyavavattānena manindriyam.

Katame dhammā pubbaṅgamā?

Cha dhammā pubbaṅgamā: kusalanam kusalamulāni, akusalānam akusalamulāni.

Sādhikatikānam adhipati, sabbacittuppadānam indriyāni.

Api ca imasmim sutte mano adhippeto. Yathā balagassa rājā pubbaṅgamo, evaṃ eva¹ dhammānam mano pubbaṅgamo.

Tattha tividhena mano pubbaṅgamo: nekkhamachandena, abyāpādachandena, avihimsāchandena.

Tattha alobhassa nekkhamachandena mano pubbaṅgamam, adosassa abyāpādachandena mano pubbaṅgamam, amohassa avihimsāchandena mano pubbaṅgamam.

Manosetthā ti maṇo tesam dhammānam settham viṣiṭṭham uttamam pavaram mūlam pamukham pāmokkham. Tena vuccati: manosetthā ti. Manomayā ti manena katā manena nimmitā manena nibbattā, maṇo tesam paccayo. Tena vuccati: manomayā ti.

¹ evam.

Te pana dhammā chandasamudānitā anāvilasaṅkappasa-muṭṭhānā phassasamodhānā vedanakkhandho saññākkhandho saṅkhārakkhandho.

Manasā ce pasannenā ti yā saddhā saddahanā okappanā abhippasādo iti. Iminā pasādena upeto samupeto upagato samupagato sampanno samannāgato. Tena vuccati: pasannenā ti.

Idaṃ manokammaṃ bhāsati vā ti vacikammaṃ karoti vā ti kāyakammaṃ, iti dasa kusalakammapathā dassitā. Tato ti dasavidhassa kusalakammassa katattā upacitattā. Nan ti yo so katapuñño katakusalo katabhiruttāno, taṃ puggalam. Sukhan ti duvidhaṃ sukhā: kāyikaṃ cetasikaṃ ca. Anveti ti anugacchati.

Idh' assu puriso appalūnānusayo saṃyojanīyesu dhammesu assādaṃ anupassati. So saṃyojanīyesu dhammesu asādaṃ anupassanto yathādiṭṭhaṃ yathāsutaṃ sampattibhavaṃ pattheti. Icc assa avijjā ca bhavataṇhā ca anubaddhā honti. So yathādiṭṭhaṃ yathāsutaṃ sampattibhavaṃ patthento pasādaniyapattihussimā cittaṃ pasādeti saddahati okappeti. So pasannacitto tividhaṃ puññakriyāvattthaṃ anutiṭṭhati: dānamayaṃ, sīlamayaṃ, kāyena vācāya bhāvanāmayaṃ manasā. So tassa vipākaṃ paccamubhoti diṭṭhe 'va dhamme upapajje vā apare vā pariyāye. Iti kho paṇ' assa avijjā-paccayā saṅkhārā, saṅkhārāpaccayā viññāṇaṃ, viññāṇāpaccayā nāmarūpaṃ, nāmarūpāpaccayā salāyatanaṃ, salāyatana-paccayā sukhavedaniyo phasso, phassapaccayā vedanā ti.

Evam santam taṃ sukhā anveti.

Tass' evaṃ vedanāya aparāparaṃ parivattamānāya uppajjati taṇhā, taṇhāpaccayā upādānaṃ | pa | samudayo hoti ti.

Tattha yaṃ mano ye ca manopubbaṅgamā dhammā yaṃ ca sukhā, ime vuccanti pañcakkhandhā. Te dukkhasaccam. Tesā purimakāraṇabhūtā avijjā bhavataṇhā ca samudayasaccam.

Tesā parinīṇāya pahānāya Bhagavā dhammaṃ deseti, dukkhassa parinīṇāya samudayassa pahānāya.

Yena pariānāti, yena pajahati, yaṃ maggo, yattha ca maggo pavattati, yaṃ nirodho. Imāni cattāri saccāni.

Evam āyatanadhātu-indriyamukhenāpi niddhāretabbāni.

Tattha samudayena assādo, dukkheṇa ādinavo, magga-nirodhehi nissaraṇaṃ.

Sukhassa anvayo phalaṃ, manasā pasannena kāyavaci-samīhā upāyo, manopubbaṅgamattā dhammānaṃ attano sukhakāmena pasannena manasā vacikammaṃ kāyakammaṃ ca pavattetabban ti ayam Bhagavato āpatti.

Ayam desanā-hārasampāto.

2. Tattha katamo vicayo-hārasampāto?

Mananato ārammaṇavijānanato mano.

Mananalakkhaṇe sampayuttesu ādipaccakaraṇato pubbaṅ-gamo.

Itābhāvato nissatta-nijjivattṛheṇa dhammā.

Gāmesu gāmaṇi viya padhānatṛheṇa mano seṭṭho.

Etesan ti manoseṭṭhā saha-jātā-dipaccayabhūtena manasā nibbattā ti manomayā.

Akālussiyato ārammaṇassa okappanato ca pasannena, vacivinnattivipphārato tathā sādīyanato ca bhāsati, copana-kāyavipphārato tathā sādīyanato ca karoti.

Tathā pasutattā anaññattā ca tato ti vuttaṃ.

Sukhanato sātābhāvato itṭhabhāvato ca sukhan ti vuttaṃ.

Katūpacitattā avipakkavipākattā ca anveti ti vuttaṃ.

Kāraṇāyattavuttito asaṃkantito ca chāyā va anupāyini ti vuttaṃ.

Ayam anupadavicayato vicayo-hārasampāto.

3. Tattha katamo yutti-hārasampāto?

Manassa dhammānaṃ ādhipaccayo gato pubbaṅganatā yujjati. Tato eva tesam manassa anuvattanato dhammānaṃ manoseṭṭhatā yujjati. Saha-jātā-dipaccayavasena manasā nibbattattā dhammānaṃ manomayatā yujjati. Manasā pasannena samuṭṭhānaṃ kāyavacikammānaṃ kusala-bhāvo yujjati. Yena kusalakammaṃ upacitaṃ, taṃ chāyā viya sukhaṃ anveti ti yujjati.

Ayam yutti-hārasampāto.

4. Tattha katamo padaṭṭhāno-hārasampāto?

Mano manopavicārānaṃ padaṭṭhānaṃ, manopubbaṅgamā dhammā sabbassa kusalapakkhassa padaṭṭhānaṃ, bhāsati ti sammāvācā, karoti ti sammākammanto, te sammā-ājivassa padaṭṭhānaṃ, sammā-ājivo sammāvāyānaṃ padaṭṭhānaṃ,

so sammāsatiyā padaṭṭhānaṃ, manasā pasannenā ti ettha pasādo saddhindriyaṃ, taṃ silassa padaṭṭhānaṃ, silaṃ samādhissa padaṭṭhānaṃ, samādhi paññāyā ti yāva vimutti-nāpadassanā yojetabbam.

Ayaṃ padaṭṭhāno-hārasampāto.

5. Tattha katamo lakkhaṇo-hārasampāto?

Manopubbaṅgamā dhammā ti manopubbaṅgamatā, vacanena dhammānaṃ chandapubbaṅgamatā pi viriyapubbaṅgamatā pi vimamsāpubbaṅgamatā pi vuttā hoti.

Adhipateyyalakkhaṇe chandādināṃ manasā ekalakkhaṇattā. Tathā nesāṃ saddhā pubbaṅgamatā pi vuttā hoti.

Indriyalakkhaṇena saddhādināṃ manasā ekalakkhaṇattā.

Manasā ce pasannenā ti yathā manassa pasādasamannā-gamo taṃ samuṭṭhānānaṃ kāyavacīkammānaṃ anavajjabhāvalakkhaṇaṃ, evaṃ cittassa satī-ādisamannā-gamo pi nesāṃ anavajjabhāvalakkhaṇaṃ yonisomanasikārasamuṭṭhā-nabhāvena ekalakkhaṇattā.

Sukham anveti ti sukhānugamanavacanena sukhassa pac-cayabhūtaṃ manāpiyarūpādināṃ anugamo vutto hoti. Tesāṃ pi kamma-paccayatāya ekalakkhaṇattā ti.

Ayaṃ lakkhaṇo-hārasampāto.

6. Tattha katamo catubyūho-hārasampāto?

Manopubbaṅgamā ti ādisu.

Mano ti ādināṃ padānaṃ nibbānaṃ niruttaṃ.

Taṃ padatthaniddesavasena veditabbam, padattho ca vuttanayena suviññeyyo 'va.

Ye sukhena attāhikā, tehi pasannena manasā kāyavaci-manokammāni pavattetabbāni ti ayaṃ ettha Bhagavato adhippāyo.

Puññakriyāya aññesaṃ pi pubbaṅgamā hutvā tattha tesāṃ sammā-upanetāro, imassā desanāya nidānaṃ. Chādvarādhīpatirājā-cittānuparivattino dhammā. Cittassa eka-dhammassa sabbe 'va vasam anvagū ti evam-ādisamāna-yana imassā desanāya saṃsandanā desanānusandhi. Padānusandhayo pana suviññeyyā 'vā ti.

Ayaṃ catubyūho-hārasampāto.

7. Tattha katamo āvatto-hārasampāto?

Manopubbaṅgamā dhammā ti.

Tattha yāni tīni kusalamūlāni, tāni aṭṭhannaṃ sammattānaṃ hetu. Ye sammattā, ayaṃ aṭṭhaṅgiko maggo, yaṃ mano sahanāmarūpaṃ, idaṃ dukkhaṃ, asamucchinnā purimanippannā avijjā bhavatanhā, ayaṃ samudayo, yattha tesam pahānaṃ, ayaṃ nirodho ti imāni cattāri saccāni.

Ayaṃ āvatto-hārasampāto.

8. Tattha katamo vibhatti-hārasampāto?

Manopubbaṅgamā dhammā, — manasā ce pasannena, — tato naṃ sukhāṃ anveti ti.

Na yidaṃ yathārutavasena gaheṭṭabbhaṃ.

Yo hi samaṇe vā brāhmaṇe vā pāṇātipātīmhi micchādiṭṭhike micchāpaṭipanne sakaṃ cittaṃ pasādeti, pasannena ca cittena abhūtaguṇābhittavanavasena bhāsati vā nipaccākāraṃ vāssa yaṃ karoti, na tato naṃ sukhāṃ anveti, dukkhaṃ eva pana na taṃ tato cakkhaṃ va vahaṭo padaṃ anveti. Iti hi¹ idaṃ vibhajjabyākaraṇiyaṃ. Yaṃ manasā ce pasannena bhāsati vā karoti vā, taṃ ce vacīkammaṃ kāyakammaṃ ca sukhavedaniyaṃ ti. Taṃ kissa hetu? Sammaggatehi sukhavedaniyaṃ, micchāgatehi dukkhavedaniyaṃ ti.

Kathaṃ paṇāyaṃ pasādo datṭhabbo?

Nāyaṃ pasādo, pasādapatirūpako pana micchādhimokkho ti vadāma.

Ayaṃ vibhatti-hārasampāto.

9. Tattha katamo parivatto-hārasampāto?

Manopubbaṅgamā ti ādi.

Yaṃ manasā paduṭṭhena bhāsati vā karoti, dukkhamaṇasānugāmi. Idaṃ hi suttaṃ etassa ujupaṭipakkho.

Ayaṃ parivatto-hārasampāto.

10. Tattha katamo vevacano-hārasampāto?

Manopubbaṅgamā ti.

Mano cittaṃ manāyatanāṃ manindriyaṃ manoviññāṇaṃ manoviññāṇadhātū ti pariyāyavacanāṃ.

Pubbaṅgamā pure cārino ti pariyāyavacanāṃ.

Dhammā attabhāvā² ti pariyāyavacanāṃ.

Setṭhaṃ paṭṭhānaṃ pavaraṇaṃ ti pariyāyavacanāṃ.

¹ ito

² attābhāvā.

Manomayā manonibbattā manosambhūtā ti pariyāyavacanāṃ.

Pasannena saddahantena okappentenā ti pariyāyavacanāṃ.
Sukhaṃ sātaṃ vedayitaṃ ti pariyāyavacanāṃ.

Anveti anugacchati anubandhati ti pariyāyavacanāṃ.

Ayaṃ vevacano-hārasampāto.

11. Tattha katamo paññatti-hārasampāto?

Manopubbaṅgamā ti.

Ayaṃ manaso kiccapaññatti.

Dhammā ti sabhāvapaññatti, kusalakammīnāpathapaññatti.

Manosetthā ti padhānapaññatti.

Manomayā ti sahaṇṇatapaññatti.

Pasannenā ti saddhindriyena samannāgatapaññatti, asaddhiyassa paṭikkhepapaññatti.

Bhāsati vā karoti vā ti sammāvācā-sammākammantānaṃ nikkhepapaññatti.

Tato naṃ sukhaṃ anveti ti kammassa phalānubandhapaññatti, katassa avināsapaññatti ti.

Ayaṃ paññatti-hārasampāto.

12. Tattha katamo otaraṇo-hārasampāto?

Mano ti viññāṇakkhandho, dhammā ti vedanā-saññāsaṅkhārakkhandhā, bhāsati vā karoti vā ti kāyavacīviññattiyo, tāsāṃ nissayo cattāro mahābhūtā ti rūpakkhandho ti.

Ayaṃ khandhehi otaraṇā.

Mano ti abhisāṅkhāraviññāṇaṃ ti manogahaṇena avijjāpaccayā saṅkhārā gahitā ti saṅkhārāpaccayā viññāṇaṃ, samudayo hoti ti.

Ayaṃ paṭiccasamuppādena otaraṇā ti.

Ayaṃ otaraṇo-hārasampāto.

13. Tattha katamo soḍhano-hārasampāto?

Mano ti ārambho¹ neva padasuddhiṃ na ārambhasuddhi².

Manopubbaṅgamā ti padasuddhiṃ, na ārambhasuddhi².

Tathā dhammā ti yāva sukhaṃ ti padasuddhiṃ, na ārambhasuddhi².

¹ ārabbo.

² ārabha°

Sukham anveti ti pana padasuddhi c'eva ārambhasuddhi^{*}
cā ti.

Ayaṃ sodhano-hārasampāto.

14. Tattha katamo adhiṭṭhāno-hārasampāto?

Manopubbaṅgamā dhammā manoseṭṭhā manomayā ti
ekattaṃ.

Manasā ce pasannenā ti vemattatā.

Tathā manasā ce pasannenā ti ekattaṃ.

Bhāsati vā karoti vā ti vemattatā.

Tathā manasā ce pasannenā ti ekattatā.

So pasādo duvidho: ajjhataṇ ca byāpādavikkhambhanato
bahiddhā ca okappanato.

Tathā sampattibhavaḥetubhūto pi vaḍḍhihetubhūto vā
ti ayaṃ vemattatā.

Tayidaṃ suttaṃ dvīhi akārehi adhiṭṭhātābbaṃ: hetunā
ca yo pasannamānaso, vipākena ca yo sukhavedaniyo ti.

Ayaṃ adhiṭṭhāno-hārasampāto.

15. Tattha katamo parikkhāro-hārasampāto?

Manopubbaṅgamā ti.

Ettha mano ti kusalaviññāṇaṃ. Tassa ñāṇasampayut-
tassa alobho adoso amoho ti tayo sampayuttā hetū, ñāṇa-
vippayuttassa alobho adoso ti dve sampayuttā hetū.
Sabbesaṃ avisesena yonisomanasikāro hetu, cattāri sam-
patticakkāni paccayo.

Tathā saddhammasavanaṃ tassa ca dānādivasena pa-
vattamānassa deyyadhammādayo dhammā ti c'ettha veda-
nādināṃ iṭṭhārammaṇādayo.

Tathā phasso viññāṇassa vedanādayo pasādassa saddheyya-
vatthukusalābhisaṃkhāro vipākasukhassa paccayo ti.

Ayaṃ parikkhāro-hārasampāto.

16. Tattha katamo samāropano-hārasampāto?

Manopubbaṅgamā dhammā ti.

Mano ti puññacittaṃ. Taṃ tividhaṃ: dānamayaṃ,
sīlamayaṃ, bhāvanāmayan ti.

Tattha dānamayassa alobho padaṭṭhānaṃ, sīlamayassa

^{*} ārabha°

adoso padaṭṭhānam, bhāvanāmayassa amoho padaṭṭhānam.
Sabbesaṃ abhippasādo padaṭṭhānam.

Saddhājāto upasāṅkamati upasāṅkamanto payirupāsati ti
suttam vitthāretabbam.

Kusalacittam sukhassa iṭṭhavipākassa padaṭṭhānam, yonisomanasikāro kusalassa cittassa padaṭṭhānam, yoniso hi manasikaronto kusalacittam adhiṭṭhāti kusalacittam bhāveti. So anuppannānam pāpakānam akusalānam dhammānam anuppādāya chandam janeti, uppannānam kusalānam dhammānam | pa | padahati. Tass' evaṃ catūsu sammapadhānesu bhāviyamānesu cattāro satipaṭṭhānā yāva ariyo aṭṭhangiko maggo bhāvanāpāripūrim gacchati ti.

Ayam bhāvanāya samāropanā.

Sati ca bhāvanāya pahānaṃ ca siddham evā ti.

Ayam samāropano-hārasampāto.

Tathā:

Dadato puñṇam pavaḍḍhati saṃyamato veram na cīyati
kusalo ca jahāti pāpakan rāgadosamohakkhayā sa nibbuto ti
(M. P. S. p. 48; Ud. p. 85).

Tattha dadato puñṇam pavaḍḍhati ti dānamayaṃ puñṇakriyavattu vuttam. Saṃyamato veram na cīyati ti silamayapūñṇakriyavattu vuttam. Kusalo ca jahāti pāpakan ti lobhassa ca dosassa ca mohassa ca pahānāya. Tena bhāvanāmayam puñṇakriyavattu vuttam. Rāgadosamohakkhayā sa nibbuto ti anupāḍā-parinibbānam āha.

Dadato puñṇam pavaḍḍhati ti alobho kusalamūlam. Saṃyamato veram na cīyati ti adoso kusalamūlam. Kusalo ca jahāti pāpakan ti amoho kusalamūlam. Rāgadosamohakkhayā sa nibbuto ti tesam nissaranam vuttam.

Dadato puñṇam pavaḍḍhati ti silakkhandhassa padaṭṭhānam. Saṃyamato veram na cīyati ti samādhikkhandhassa padaṭṭhānam. Kusalo ca jahāti pāpakan ti paññakkhandhassa vimuttikkhandhassa padaṭṭhānam.

Dānena oḷārikānam kilesānam pahānam, sīlena majjhimānam, paññāya sukhumānam.

Rāgadosamohakkhayā sa nibbuto ti katāvibhūmiṃ dasseti.

Dadato puññaṃ | pa | jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti aggaphalaṃ vuttaṃ.

Tathā dadato puññaṃ | pa | na cīyati ti lokiyakusala-mūlaṃ vuttaṃ. Kusalo ca jahāti pāpakan ti lokuttaraku-salamūlaṃ vuttaṃ. Rāgadosamohakkhayā sa nibbuto ti lokuttarassa kusalamūlassa phalaṃ vuttaṃ.

Dadato | pa | na cīyati ti puthujjanabhūmi dassitā. Kusalo ca jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti asekkhabhūmi dassitā.

Dadato | pa | na cīyati ti saggagāminipāṭipadā vuttaṃ. Kusalo ca jahāti pāpakan ti sekhavimutti. Rāgadosamo-hakkhayā sa nibbuto asekkhavimutti vuttaṃ.

Dadato | pa | na cīyati ti dānakathaṃ, silakathaṃ, sagga-kathaṃ, lokiyānaṃ dhammānaṃ desanaṃ āha. Kusalo ca jahāti pāpakan ti loke ādinavānupassanāya saddhiṃ sām-ukkamsikaṃ dhammadesanaṃ āha. Rāgadosamohakkhayā sa nibbuto ti tassā desanāya phalaṃ āha.

Dadato puññaṃ pavaḍḍhati ti dhammadānaṃ āmisadā-naṃ ca vadati. Saṃyamato veraṃ na cīyati ti pāṇātipātā veramaṇiṃ sattānaṃ abhayadānaṃ vadati. Evaṃ sabbāni pi sikkhāpadāni vitthāretabbāni. Tena ca silasaṃyamena sīle paṭiṭṭhito cittaṃ saṃyameti, tassa samatho pāripūriṃ gacchati. Eso samathe tītho vipassanākosallayogato kusalo ca jahāti pāpakam, rāgaṃ jahāti dosaṃ jahāti moham jahāti ariyamaggena sabbe pi pāpake akusale dhamme jahāti. Evaṃ paṭipanno ca rāgadosamohakkhayā sa nibbuto ti rāgādinaṃ parikkhayā dve pi vimuttiyo adhigacchati ti.

Ayaṃ suttaniddeso.

1. Tattha katamo desanā-hārasampāto?

Imasmiṃ sutte kiṃ desitaṃ?

Dve sugatiyo: devā ca manussā ca, dibbā ca pañca kāmaguṇā mānusakā ca pañca kāmaguṇā, dibbā ca pañ-cupādānakkhandhā mānusakā ca pañcupādānakkhandhā.

Idaṃ vuccati dukkhaṃ ariyasaccam.

Tattha kāraṇabhāvena purima-purimanippannā tanhā samudayo ariyasaccan ti assādo ca ādmano, sabbassa purimehi dvihi paḍehi niddeso.

Dadato | pa | na ciyati ti kusalo ca jahāti pāpakan ti maggo vutto. Rāgadosamohakkhayā sa nibbuto ti dve nibbānadhātuyo: sa-upādisesā ca anupādisesā ca. Idam nissaraṇam, phalāḍini pana yathārahaṃ veditabbāni.

Ayam desanā-hārasampāto.

2. Vicayo ti.

Dadato puññam pavaḍḍati¹ ti iminā paṭhamena padena tividham pi dānamayaṃ sīlamayaṃ bhāvanāmayaṃ puñña-kriyavatthu vuttam. Dasavidhassa pi deyyadhammassa pariccāgo vutto. Tathā chabbidhassa pi rūpādi-ārammaṇassa.

Samyamato veraṃ na ciyati ti dutiyena padena averā asapattā abyāpādā ca paṭipadā vuttā.

Kusalo ca jahāti pāpakan ti tatiyena padena nānuppādo aññānanirodho sabbo pi ariyo aṭṭhaṅgiko maggo sabbe pi bodhipakkhiyā dhammā vuttā.

Rāgadosamohakkhayā sa nibbuto ti rāgakkhayena rāga-virāgā cetovimutti, mohakkhayena avijjāvirāgā paññāvimutti vuttā ti.

Ayam vicaya-hārasampāto.

3. Yutti ti.

Dāne ṭhito ubhayaṃ paripūreti macchariyappahānaṃ ca puññābhisandaṃ cā ti atthe sā yutti.

Silasamyame ṭhito ubhayaṃ paripūreti upacārasamādhim appanāsamādhim cā ti atthe sā yutti.

Pāpake dhamme pajahanto dukkham parijānāti nirodham sacchikaroti maggaṃ bhāveti ti atthe sā yutti.

Rāgadosamohesu sabbaso parikkhīnesu anupādisesāya nibbānadhātuyā parinibbāyati ti atthe sā yutti ti.

Ayam yutti-hārasampāto.

4. Padaṭṭhānan ti.

Dadato puññam pavaḍḍhati ti cāgādhītṭhānassa pada-ṭṭhānam, samyamato veraṃ na ciyati ti saccādhītṭhānassa padaṭṭhānam, kusalo ca jahāti ti pāpakan ti paññādhītṭhānassa padaṭṭhānam, rāgadosamohakkhayā sa nibbuto ti upasamādhītṭhānassa padaṭṭhānan ti.

Ayam padaṭṭhāno-hārasampāto.

¹ vaddhati.

5. Lakkhaṇo ti.

Dadato ti etena peyyavajjam atthacariyaṃ samānattatā ca dassitā ti veditabbā. Saṅgahavatthubhāvena ekalakḥhaṇattā. Saṃyamato ti etena khanti-mettā-avihiṃsā-anudda-yaḍayo dassitā ti veditabbā. Verānuppādanalakḥhaṇena ekalakḥhaṇattā. Veram na ciyati ti etena hiri-ottappa-apicchatā-santutṭhi-ādayo dassitā. Verāvaḍḍhanena ekalakḥhaṇattā. Tathā ahirikaṇottappādayo anajjhettabbabhāvena ekalakḥhaṇattā. Kusalo ti etena kosalladīpanena sammāsaṅkappādayo dassitā. Maggaṅgādibhāvena ekalakḥhaṇattā. Jahāti pāpakan ti etena pariññābhisamayādayo pi dassitā. Abhisamayalakḥhaṇena ekalakḥhaṇattā. Rāgadosamohakkhayā ti etena avasiṭṭhakilesādinam pi khayā dassitā. Khetabbabhāvena ekalakḥhaṇattā ti.

Ayaṃ lakkhaṇo.

6. Catubyūho ti.

Dadato ti gāthāyaṃ Bhagavato ko adhippāyo?

Ye mahābhogataṃ patthayissanti, te dānam dassanti dāldiddiyaṃ pahānāya. Ye averataṃ icchanti, te pañca verāni pajahissanti. Ye kusaladhammehi cbandikāmā, te aṭṭhaṅgikaṃ maggaṃ bhāvēssanti. Ye nibbāyitukāmā, te rāgadosamohaṃ jahissanti ti.

Ayaṃ ettha Bhagavato adhippāyo.

Evam nibbacananidānasandhaya vattabbā ti.

Ayaṃ catubyūho.

7. Āvatto ti.

Yaṇ ca adadato macchariyaṃ yaṇ ca asaṃyamato veram yaṇ ca akusalassa pāpassa appahānam, ayaṃ paṭipakkha-niddesena samudayo. Tassa alobhena ca adosena ca amohena ca dānādīhi pahānam, imāni tīṇi kusalamūlāni. Tesam paccayo aṭṭha sammattāni, ayaṃ maggo. Yo rāgadosamohānam khayō, ayaṃ nirodho ti.

Ayaṃ āvatto.

8. Vibhatti ti.

Dadato puññaṃ pavaḍḍati ti.

Ekamsena yo bhayaḥetu deti, rāgaḥetu deti, āmisakiñ-cikkhaḥetu deti, na tassa puññaṃ vaḍḍhati. Yaṇ ca

daṇḍadānaṃ satthadānaṃ paraviheṭhanattham¹; apuññaṃ assa pavaḍḍhati. Yaṃ pana kusalena cittena anukampanto vā apacāyamāno vā annaṃ deti pānaṃ vatthaṃ yānaṃ mālaṃ gandhaṃ vilepanaṃ seyyāvasathaṃ paḍiḍḍhiyaṃ deti sabbasattānaṃ vā abhayaḍānaṃ deti, mettacitto hi tajjhāsaya nissaraṇasaññi dhammaṃ deseti.

Samyamato veraṃ na cīyati ti.

Ekamsena bhayūparatassa cīyati. Kiṃ kāraṇaṃ?

Yaṃ asaṃmattho. Bhayūparato diṭṭhadhammikassa bhāyati 'mā maṃ rājāno gaheṭvā hatthaṃ vā chindeyyuṃ, jīvantaṃ pi sūle uttaseyyuṃ' ti. Tena samyamena veraṃ na cīyati. Yo pana evaṃ samāno veraṃ na cīyati, yo pana evaṃ samādiyati, pāṇātipātassa pāpako vipāko diṭṭhe c'eva dhamme abhisamparāye ca, evaṃ sabbassa akusalassa, so tato ārammati. Iminā samyamena veraṃ na cīyati. Samyamato nāma sīlaṃ. Taṃ catubbidhaṃ: cetanāsīlaṃ, cetasikaṃ sīlaṃ, samvaro sīlaṃ, avitikkamo sīlaṃ ti.

Kusalo ca jahāti pāpakaṃ ti pāpapakāyākaṃ sattatimsa bodhipakkhiyā dhammā vattabbā ti.

Ayaṃ vibhatti.

9. Parivattano ti.

Dadato puññaṃ pavaḍḍhati, adadato pi puññaṃ pavaḍḍhati, na dānamayikaṃ.

Samyamato veraṃ na cīyati, asamyamato pi veraṃ na cīyati, dānena paṭisaṅkhānabalena bhāvanābalena.

Kusalo ca jahāti pāpakaṃ, akusalo pana na jahāti.

Rāgadosamohakkhayā sa nibbuto, tesāṃ aparikkhayā n'atthi nibbuti ti.

Ayaṃ parivattano.

10. Vevacano ti.

Dadato puññaṃ pavaḍḍhati, pariccāgato kusalaṃ upa-cīyati, anumodato pi puññaṃ pavaḍḍhati, cittaṃpasādato pi veyyāvaccakriyāya pi, samyamato pi sīlasamvarato soracca-to², veraṃ na cīyati, pāpaṃ na vaḍḍhati, akusalaṃ na

¹ vihedhanattham.

² sorajjato.

vaḍḍhati, kusalo paṇḍito nipuṇo medhāvī parikkhako, jahāti samucchindati samugghāṭeti.

Ayaṃ revacano.

11. Paññatti ti.

Dadato puññaṃ pavaḍḍhati ti lobhassa paṭinissagga-paññatti, alobhassa nikkhepapaññatti. Samyamato veraṃ na cīyati ti dosassa vikkhambhanapaññatti, adosassa nikkhepapaññatti. Kusalo ca jahāti pāpakan ti mohassa samugghāṭapaññatti, amohassa bhāvanāpaññatti, rāgado-samohassa pahānapaññatti, alobhādosāmohassa bhāvanā-paññatti. Rāgadosamohakkhayā sa nibbuto ti kilesānaṃ paṭipassaddhipaññatti, nibbānassa sacchikiriyāpaññatti ti.

Ayaṃ paññatti.

12. Otaṇaṇo ti.

Dadato puññaṃ pavaḍḍhati ti dānaṃ nāma saddhādihi indriyehi hoti ti.

Ayaṃ indriyehi otaṇaṇā.

Samyamato veraṃ na cīyati ti samyamo nāma silakkhandho ti.

Ayaṃ khandhehi otaṇaṇā.

Kusalo ca jahāti pāpakan ti pāpahānaṃ nāma tihi vimokkhehi hoti. Tesāṃ upāyabhūtāni tīpi vimokkhamukhāni ti.

Ayaṃ vimokkhamukhehi otaṇaṇā.

Rāgadosamohakkhayā sa nibbuto ti vimuttikhandho.

So ca dhammadhātu dhammāyatānaṃ cā ti.

Ayaṃ dhātūhi ca āyatanehi ca otaṇaṇā ti.

Ayaṃ otaṇaṇo.

13. Sodhanaṇo ti.

Dadato ti ādikā padasuddhi, no ārambhasuddhi¹.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ padasuddhi ca ārambhasuddhi cā ti.

Ayaṃ sodhanaṇo.

14. Adhiṭṭhāno ti.

Dadato ti ayaṃ ekattatā. Cāgo pariccāgo dhammadānaṃ

¹ arabbha° throughout.

āmisadānaṃ abhayadānaṃ atṭha dānāni vitthāretabbāni,
ayaṃ vemattatā.

Samyamo ti ayaṃ ekattatā. Pātimokkhasaṃvaro sati-
saṃvaro ti ayaṃ vemattatā.

Kusalo ca jahāti pāpakan ti ayaṃ ekattatā. Sakkāyaditṭhiṃ
pajahati vicikicchā pajahati ti ādikā, ayaṃ vemattatā.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ ekattatā. Sa-
upādisesā nibbānadhātu anupādisesā nibbānadhātū ti ayaṃ
vemattatā ti.

Ayaṃ adhiṭṭhāno.

15. Parikkhāro ti.

Dānassa pāmojjaṃ paccayo, alobho hetu. Samyamassa
hirottappādayo paccayo, yonisomanasikāro adoso ca hetu.
Pāpapaḥānassa samādhī yathābhūtañāḍassanaṃ ca pac-
cayo, tisso anupassanā hetu. Nibbutiyā maggasaṃmāditṭhi
hetu, sammāsaṅkappādayo paccayo ti.

Ayaṃ parikkhāro.

16. Samāropano-hārasaṃpāto ti.

Dadato puññaṃ pavaḍḍhati ti dānamayaṃ puññakriya-
vatthu, taṃ sīlassa padaṭṭhānaṃ. Samyamato veraṃ na
ciyati ti sīlamayaṃ puññakriyavatthu, taṃ samādhissa
padaṭṭhānaṃ. Sīlena hi jhānena pi rāgādikilesa na ciyati.
Ye pi 'ssa tappaccayā uppajjeyyū, āsavavighātapariḷhā,
te pi 'ssa na honti.

Kusalo ca jahāti pāpakan ti paḥānapariññātaṃ bhāva-
nāmayaṃ puññakriyavatthu.

Rāgadosamohakkhayā sa nibbuto ti rāgassa pi khayā
dosassāpi khayā mohassāpi khayā.

Tattha rāgo ti yo rāgo sārāgo cetaso sārājjanā, lobho
lubbhanā lubbhitattaṃ abhijjhā, lobho akusalamūlaṃ.
Doso ti dōso dussanā dussitattaṃ byāpādo cetaso byā-
pajjanā, doso akusalamūlaṃ. Moho ti yaṃ aññānaṃ
adassanaṃ anabhisamāyo asaṃbodho appativedho dummej-
jhaṃ bālyāsaṃpajjāññaṃ, moho akusalamūlaṃ.

Iti imesaṃ rāgādīnaṃ khayā nirodho paṭinissaggo nibbuti
nibbāyanā parinibbānaṃ sa-upādisesā nibbānadhātu anu-
pādisesā nibbānadhātū ti.

Ayaṃ samāropano-hārasaṃpāto.

APPENDIX II.

Index of technical Terms and rare Words¹.

[The numbers refer to the pages.]

Akanitthagāmi*, 190 cp. A. IV, p. 380	without failing), 56 cp. Jāt. II, p. 91, 11
Akammaniyatā, 86, 108 cp. Dh. S. 1156. 1236	Akkhama (a + khama), 77
Akallatā, 86 cp. Dh. S. 1156. 1236	Akhaṇḍakārītā, 45
Akāca (spotless) ² , 55 cp. Mhv. I, p. 164, 7 (508); akācin, V. V. LX, 1	Agatī*, 31, 43, 44, 83, 84, 117
<i>Akissava</i> ³ , 132	Agatigamana* (4), 31, 54, 114, 115, 117, 118, 119, 124, 162
Akusala, 161, 183, 184, 191, 192	Aggaphala*, 15, 82
Akusalakamma ⁴ patha* (10), 43, 96, 160	Aggi (3), 126
Akusalapariccāga, 50	Aṅkusa, 2, 4, 127
Akusalamūla* (3), 126	Aṅgaṇa*, 88
Akusalavitakka* (3), 18, 126	Acchariyā abbhutadhammā*, (4), 119, 120, 121, 122, 124, 125
Akusalasaññā* (3), 126	Ajajjara (not frail), 55 cp. S. IV, p. 369
Akusalūpaparikkhā* or 'lapa- rikkhā, see p. 276 n. 2. (3), 126	<i>Ajjhūrūhati</i> ⁴ , 173
Akkhara*, 4, 8, 9, 38	<i>Ajjholambati</i> , 179
Akkaṇavedhitā (shooting	Ajjhosāna, 23, 24, 27, 28, 41, 43 cp. A. II, p. 10; Dh. S. 1059. 1136

¹ Technical terms are marked by an asterisk; numbers in brackets indicate how many categories the term in question embraces. — Words occurring in the quotations only are printed in italics.

² Cf. J. P. T. S. 1891—93, p. 13.

³ Com.: kissavā vuccati paññā, nippaṇṇan ti attho.

⁴ = ajjhottharati (Com.).

Aññathatta, 22 cp. S. III, p. 37; It. p. 11	Adhipateyyapaccayatā, 80
Aññātavindriya*, 15, 54, 60, 191 cp. Dh. S. 553	Adhippāya, 3, 23, 32, 33, 34
Aññindriya*, 15, 54, 60, 191 cp. Dh. S. 362. 505	Adhimutti, 28 cp. D. I, p. 2; Mil. p. 169
Aṭṭhamaka (= sotapattimaggaṭṭha), 19, 49, 50 cp. K. V. p. 243sq.; ¹ Mhv. I, p. 159, 8 (502)	Anaṅgaṇa, 87
Aṭṭhiti (a + ṭhiti), 88	Anajjhācāra, 44
Atidhonaṇācārī ² , 129	Anaññātāññassāmitindriya*, 15, 54, 60, 191 cp. Dh. S. 296
Attabhāvattlu*, (4), 85	Anattaniya, 18
Attakilamatha, 110	Anattasaññā*, 28
Attāññutā*, 29, 80	Anabhijjhālu, 51 cp. M. I, p. 17; It. p. 90 (abhi°)
Attasaññā*, 27	Anabhinandita, 16
Attasamāpānidhāna, 29, 50	Anāgāmi*, 189
Attha* (sixfold), 5, 8, 9	Anāgāmiphalaśacchikiriyāya paṭipanna, 189
Atthakusala, 20, 33	Anāvaraṇa(nāṇa), 99
Atthapaṭisaṃbhidā, 20	Anāvaraṇaṇāpadassana, 18 cp. Mil. p. 105
Atthasandhi, 38	Anāvila, 28
Atthe-ñāṇa*, 54	Anāsava, 31
Adinnādāna*, 27	Anāhāra, 16
Adosa*, 27	Aniccasaññā*, 27
Adhigama (fivefold), 91 cp. Mil. p. 133; 362; 388	Animitta*, 25, 118, 119 cp. Dh. S. 506. 535; Mil. p. 333
Adhiṭṭhāna, 1, 2, 4, 107	Animittavimutta, 190
Adhiṭṭhāna* (4), 119, 120, 121, 122, 123, 124, 125	Animittavimokkhamukha*, 90, 119, 123, 124, 126 cp. Mil. p. 413
Adhipaṇṇāsikkhā, 54, 191	Aniyata*, 49, 96 cp. Dh. S. 1030. 1414. 1595; K. V. p. 307sq.
Adhipateyya, 54	

¹ The error of the Andhakās (cp. K. V. A. p. 67sq.) is repelled by the words Yā imesu... idam saddhindriyaṃ (Nett. p. 19).

² Com.: Dhonā vuccati cattāro paccaye 'idam-atthitāya alam etena' ti paccavekkhitvā paribhūñjanapañña, tam atikkamitvā caranto atidhonaṇācārī nāma.

- Aniyyānika, 92 cp. Dh. S. 584
 Anissitacitta, 39, 40 cp. S. II, p. 280; Mhv. I, p. 167, 11
*Anītiha**, 166 cp. It. p. 28sq.
 Anugīti, 2, 3, 10, 21, 175
 Anuññāta, 161, 184, 185, 186, 187, 192
 Anuññāta, 192
 Anunaya, 69 cp. Dh. S. 1059; Mil. p. 44; 122; 165
 Anupasagga, 55
 Anuparivatti, 16, 17
 Anupassitā, 28
 Anupādāna, 31
 Anupādisesa*, 109. See Nibbānadhātu.
 Anupubbi, 1
 Anuppāde-nāṇa*, 15, 54, 59, 127, 191
 Anubandha, 38
 Anubhavana, 28 cp. Mil. p. 60
 Anusandhi (complete cessation), 14
 Anusandhivacana, 21
 Anusaya, 13, 14, 18, 79, 80 cp. Mil. p. 361
 Anuseti, 32 cp. S. III, p. 35
 Anekadhātu - nānadhātu - nāṇa*, 97
 Anekadhātu-loka*, 97
 Anottappa*, 39, 126
 Anodhiso, 94 sqq.
 Antarāparinibbāyi*, 190 cp. A. IV, p. 380
 Anvaye-nāṇa*, 54, 127, 191
 Anvāyika, 111
 Apacayagāmi, 87 cp. Dh. S. 277 &; apacaya = nibbāna, cp. K. V. p. 156
 Apatṭhita, 16
 Aparāpariyavedaniya, 37, 99 cp. K. V. p. 611sq.; Mil. p. 108
 Apariññāta, 79, 80
 Apare pariyāye, 37
 Apalokita, 55 cp. S. IV, p. 370
 Apāyakusala, 20
 Apilāpana (repetition), 15, 28, 54 cp. Mil. 37; Dh. S. 14. 23. 290. 1349 (apilāpanatā)
 Apuññapaṭipadā, 96
 Appakāsana, 11
 Appaṭisandhika, 16
 Appaṭihata, 17, 18 cp. P. V. A. p. 280
 Appaṭihatapātimokkhatā, 50
 Appanīhitavimutta, 190
 Appanīhitavimokkhamukha*, 90, 118, 119, 123, 124, 126 cp. Dh. S. 508; Mil. p. 333; 413
 Appamāṇa² (4) 119, 120, 124 cp. Dh. S. 183
 Abyākata, 191
 Abyāpajjha, 27
 Abyāpāda*, 106, 107
 Abyāpādadhātu*, 97
 Abhigijjhati, 18
 Abhijappā (strong desire), 12 cp. Dh. S. 1059. 1136

* Com.: Itihāsa ti evam na itikirāyapavattim attapaccakkhan ti attho. Cp. J. P. T. S. 1886, p. 111.

² N'atthi etissa pamāṇan ti appamaññā (Com.).

Abhijjhā*, 13	Ariyasacca* (4), 19, 22
Abhināṇā*, 19, 20	Āriyā*, 113
Abhitunna (struck), 110 cp.	Arūpadhātu*, 63, 97
S. II, p. 20; Jāt. I, p. 407	Alobha*, 27
Abhinighāta, 59	Avakaḍḍheti, 4
Abhinibbidhā, 61*, 98	Avatarati, 22
Abhiniropeti (to inculcate), 33	Avikkhepana, 54
cp. Dh. S. 7. 21. 298 (°panā)	Avijjā*, 27, 28, 75, 79, 80, 126
Abhinivesa, 28 cp. Dh. S. 381.	Avijjadhātu*, 97
1003. 1099	Avijjāpāhāna, 121, 123
Abhinihāra, 26 cp. Mil. p. 216	Avitatha, 4
Abhipatthiyana, 28	Avipakka, 98
Abhilaṃbati, 179	Aviparitasāññā* (3), 126
Abhilepana (pollution), 11	Avippatipādana (incapacity of
Abhisamkhāra, 99	speaking confusedly), 27
Abhisāṅga², 110, 112 cp.	Avippatīsāra, 29, 67
Jāt. V, p. 6, 8	Avissajjaniya, 161, 176, 177,
Abhisaddahati, 11 cp. Mil.	178, 191
p. 258	Avihimsā*, 106, 107
Abhisamaya, 20 cp. S. B. E.	Avihimsādhātu*, 97
XXXVI, p. 245, n. 1	Avūpaccheda, 79
Amama³, 141	Aveccapasāda*, 28, 50
Amoha*, 27	Asamkhata*, 14, 20, 55, 127,
Ayoni, 39	188, 191
Ayonisomanasikāra*, 28, 39,	Asamkhārāparinibbāyī*, 190
127	cp. A. IV, p. 380
Arāṇa⁴ (refuge), 55, 176	Asamatta, 99
Arahatta*, 15, 82	Asamanupassanā, 27
Arahā, 20	Asamugghāta, 79, 80

* In spite of all MSS. spelling here °dhā, we have to correct it into °dhā (from abhi + niḥ + vyadh), cp. p. 232. See also Vin. III, p. 4sq.

² = āsaṅga (Com.).

³ = apariggaha (Com.).

⁴ S. IV, p. 372 has sarāṇa, but arāṇa in our passage is borne out by all MSS. See also Böhtlingk in his shorter Dictionary s. v. arāṇa.

- Asampativedha, 27, 79, 80
 Asādhārana*, 49, 50
 Asāraddha (skr. a + samrab-
 dha), 88 cp. Vin. III, p. 4;
 A. II, p. 14
 Asubha*, 24, 27
 Asubhasañña*, 27
 Asekha, 155, 156, 157, 158
 Asekhabhāgiya, 21, 128, 149,
 150, 151, 152, 154, 155, 156,
 157, 158, 161, 189, 190, 191,
 192
 Assaddhiya, 40
 Assāda*, 27, 28
 Assāsapassāsa, 16
 Assiṇī*, 62
 Ahamkāra, 127
 Ahirika*, 39, 126

 Ākāra* (gram.), 4, 8, 9, 38
 Ākāra (not gram.), 73, 74
 Ākāśānañcāyatana*, 26, 39
 Ākiñcaññāyatana*, 26, 39
 Āgāḷha, 77, 95 cp. A. I, p.
 295 sq.
 Āghātavatthu* (9), 23
 Āneṇja, 87, 99 cp. S. II, p. 82
 Āpodhātu*, 74
 Āyakusala, 20
 Āyatana*, 64, 65, 66, 68;
 (6), 13, 28, 30, 69, 80; (12),
 57, 82; (10 rūpīni), 69

 Ārañña³, 145
 Ārambha (object), 70, 71, 72,
 107
 Āramma* (6), 191
 Ārammapaccayatā, 80
 Ālayasamugghāta (the rooting
 out of feigning), 121, 123
 Ālokapharāṇa, 89; °natā, 89
 Āvatta, 1, 2, 3, 81, 105
 Āvattana, 113 cp. Mil. p. 251
 Āvārayati (to bar), 99
 Āviñchati (ā + viñchati, skr.
 vicchāy, to incline to), 13
 cp. S. IV, p. 199
 Āsatti, 12, 128 cp. S. I, p. 212
 Āsava* (4), 31, 114, 115, 116,
 118, 119, 124
 Āsavati, 116
 Āsātikā, 59
 Āsisanā, 53 cp. Dh. S. 1059.
 1136
 Āhaccavacana, 21 cp. Mil.
 p. 148 (āhaccapada); S.B.E.
 XXXV, p. 209, n. 1
 Āhaṭanā, 59
 Āhāra*, 31, 114, 124

 Icchā, 18, 23, 24
 Icchāvacara, 27
 Injana*, 88
 Itthānīttānubhavana, 28
 Ito bahiddhā*, 93, 110

¹ = āvenika (Com.).

² = alakkhika (Com.).

³ = ārañṇaka (Com.).

⁴ = phandanā (Com.).

- Idam - saccābhinivesa*, 115, 116, 117, 118, 119
 Iddhippāda* (4), 16, 31, 83
 Iddhimā, 23
 Iddhivisaṃsa, 23
 Indriya* (2), 65, 66, 68, 70; (3), 100, 101; (4), 19, 31, 83, 88; (5), 31, 64; (10), 57, 69, 83
 Indriya (sotāpannassa), 18
Indriya (lokuttara), 162
 Indriyaparopariyatti-vemattatā-ñāna*, 101
 Indriyabhūmi, 192
 Indriyavavattāna, 28
 Indriyasamvara, 27, 121, 122, 123
 Ukkaṇṭha, 88
 Ugghaṭitaññū, 7, 8, 9, 125 cp. A. II, p. 135
 Ugghaṭanā, 9
 Ugghaṭiyati (denom.), 9
 Ugghaṭeti (to open, reveal), 9
 Ugghātanigghāta, 110
 Uccheda, 95, 112, 160
 Ucchedaditṭhi*, 40, 127
 Ucchedavāda*, 111
 Ucchedavādi, 111
 Uttamaṅga (m.), 56
 Uttarika, 50
 Uttānikamma, 5, 8, 9, 38
 Udatta*, 7, 118, 123
Udāna (m.), 174
 Uddhambhāgiya*, 14, 49, 50
 Uddhamsota*, 190 cp. A. IV, p. 380
 Upakkilesa, 86, 87, 88, 94, 114, 115, 117, 118
 Upagamana, 27
 Upacaya, 113
 Upatthaddha, (skr. upa + stambdha), 117 cp. Vin. III, p. 37; Mil. p. 110
 Upadhi*, 29
 Upanayana, 63
 Upanikkhipati, 21, 22
 Upanissaya, 80
 Upapajavedaniya, 37, 99 cp. K.V. p. 611sq.
 Upaparikkhā, 8, 42
 Uparima, 88
 Upasampadā (kusalassa), 44
 Upahaccapariniḍḍaya*, 190 cp. A. IV, p. 380
 Upātivattati, 49
 Upādāna*, 23, 31, 41, 42, 47, 48; (4), 114, 115, 116, 117, 118, 124
 Upāyakusala, 20
 Upāyāsa*, 29
 Upekkhā*, 25, 121, 122
 Upekkhādhātū*, 97
 Uppādavaya*, 28, 41
 Upeti*, 66
Upecca 3, 131
 Ubhatobhāgavimutta*, 190
 Ummujjanimujja, 110
 Ussāhanā, 8
 Ussukka*, 29

¹ = uḷārapañña (Com.).

² = gaṇhāti (Com.).

³ = sañcicca, buddhipubbena (Com.).

Ekagga, 28 cp. Mil. p. 139	Kamma*, 37, 43, 113, 117,
Ekattatā, 4, 72, 73, 75, 76,	160, 161, 178, 180, 181, 182,
77, 78, 107, 108	183, 191
Ekabji*, 189 cp. A.V, p. 380	Kammāsamādāna* (4), 98
Ekodibhāva*, 89	Karuṇā*, 25, 121, 122, 124
Esikā, 56	<i>Kali</i> ³ , 132
	Kalyāṇatākusala, 20
	Kallatāparicita, 26
Okappanā (belief, assevera-	Kasīṇāyatana* (10), 89, 112
tion), 15, 19, 28 cp. Dh. S.	Kāmaguṇa* (5), 28, 81
12 &; Mil. p. 150; 310	Kāmadhātu*, 97
(okappeti)	Kāmarāga*, 28
Okāra, 42	Kāmasukhallikānuyoga, 110
Ogha* (4), 31, 114, 115, 116,	Kāya*, 77, 83, 123
117, 118, 119, 124	Kāyagandha, 115, 116, 117,
Otarāṇa, 1, 2, 4, 107	118, 119
Otāreti, 21, 22	Kāyasakkhī, 190
Ottappa*, 39	Kāyasamgaha, 91
Odahana, 29	Kāyasampīlana, 29
Odhiso, 12	Kāyānupassitā, 123
<i>Opaguyha</i> ¹ , 136	Kilesa*, 113, 116, 117, 191
Opapaccayika, 28	Kilesapuñja (tenfold), 113
Oramattika, 62	Kilesabhūmi, 2, 192; (4), 161
Orambhāgiya*, 14	Kilesavinaya, 22
<i>Oliyati</i> , 174	Kīlanā, 18
Ovāda (threefold), 91, 92	Kukkuravatika, 99
	Kudassu, 87
<i>Kaṭasā</i> ² , 174 cp. S. II, p. 178	Kusala, 161, 183, 184, 191, 192
Katakicca, 20	Kusalāmūla* (3), 126
Kappiyānuloma, 192	Kusalāmūlaropana, 50
Kabalīkāra-āhāra*, 114, 115,	Kusalavitakka*, 126
117, 118	Kusalavīmaṃsā, 50
	Kusalasaññā* (3), 126

¹ = ārohanayogga (Com.). This reading, instead of opavayha, is borne out by the Cy.

² = sivathikā (Com.).

³ = aparādha (Com.).

Kusalūpaparikkhā* or °lapa- rikkhā, see p. 276, n. 2, (3), 126	Catubyūha*, 1, 2, 3, 105 Citta*, 16, 18, 54, 84, 123 Cittapasāda, 191 Cittavikkhepa, 27 cp. S. I, p. 126 Cittasamgaha, 91 Cittasamādhi, 16 Cittasampīlana, 29 Cittānupassitā, 123 Cittēkaggatā*, 15, 16, 61 cp. Mil. p. 57 (ekaggatā) Cintāmayi (paññā), 8, 50, 60 Cetanākamma*, 43, 113, 160 Cetanācetasikakamma*, 96 Cetasikakamma*, 43, 113, 160 Cetopharaṇa, 89 °natā, 89 Cetovimutti*, 7, 40, 43, 81, 82, 87, 127
Kevala, 10	
Kolaṃkola*, 189 cp. A. IV, p. 381	
Kosajja*, 127	
Khandha*, 29, 57, 64, 65, 66, 68, 69, 70; (3), 126	
°dhā arūpino (4), 41	
Khama, 77	
Khaye-nāṇa*, 15, 54, 59, 127, 191 cp. K. V. p. 230 sqq.	
Khippābhiñña*, 7, 24, 50, 77, 112, 113, 123, 124, 125	
Gata ¹ , 2	
Gandha (tie, bond), 31, 54; (4), 114, 124	
Gandha ² , 116	
Garaha ³ , 184	
Garutṭhaniya, 8	
Gahāṇa, 27	
Gārayha, 52	
Gedha, 18 cp. S. I, p. 73	
Gehasita, 53	
Gomaya, 23	
Govatika, 99	
Cakkhu, 191	
Cakkhurūpaviññāṇasannipāta 28	
Catukkamagga, 113	
	Chandasamādhi, 15, 16
	Jaṭā (3), 126
	Jappā, 12 cp. S. I, p. 123
	Jarā*, 29
	Jāti*, 29
	Jīvitindriya*, 29 cp. Dh. S. 19 & Jotanā, 63
	Jhāna* (4), 19, 25, 26, 28, 87, 88, 99, 100, 119, 121, 122, 123, 124, 125

¹ = nāta (Com.).² = siddha (Com.).³ = gārayha (Com.).

- Jhāyī, 77, 161
*Jhītvā*¹ (skr. *jyā, jināti*), 145
 Nāna*, 8, 15, 16, 17, 19, 99,
 161, 165, 166, 167, 168, 191;
 (different species of n*), 108
 Nānadassana*, 17, 18, 28
 Neyya, 19, 41, 161, 166, 167,
 168, 191
 Thānāthāna-nāṇa*, 94 cp. K.V.
 p. 231 sqq.
 Thitibhāgiya, 77
 Tanhā*, 23, 24, 27, 28, 39, 53, 69,
 72, 126; (2), 87; (3), 160;
 (36), 37, 38, 95, 160
 Tanhācarita, 7, 109, 110, 111,
 112, 114, 115
 Tanhānissaya, 65
 Tanhānusaya, 42, 43
 Tanhāpakka, 53, 69, 88, 160
 Tanhāvipallāsa, 86
 Tanhāvodānabhāgiya, 128, 160
 Tanhāsampkilesabhāgiya, 128,
 160
 Tatra-tatrābhinandī, 72
 Tatha, 4
 Tattha-tattha-gāṇṇipatīpa-
 dā, 96, 97
 Tapa, 121, 122, 123
 Titthaññutā*, 29, 80 cp. M. I,
 p. 223; A. V, p. 349
 Tipukkhalā² (skr. tripuṣkala),
 2, 4, 127 cp. Mhv. II, p.
 207, 20 (tripuṣkara)
 Tibbagārava, 112
 Tiraṇā, 54, 82, 191
 Tulanā, 8, 41 cp. M. I, p. 480
 Tejodhātu*, 74
 Te-dhātuka, 14, 63, 82 cp.
 K.V. p. 605
 Thava, 161, 188, 189, 192
 Thālakā³, 79
 Thina*, 86, 108
 Thusa, 23
 Dandhabhīṇa, 7, 24, 50, 77,
 112, 113, 123, 124, 125 cp.
 A. II, p. 149 etc.
 Dama, 77
 Dassana, 161, 168, 169, 170, 171
 Dassanabala*, 38
 Dassanapariṇṇā, 19
 Dassanabhāgiya, 189, 192
 Dassanabhāvanā, 191
 Dassanabhūmi, 8, 14, 50
 Dīṭṭhadhammavedaniya, 37, 99
 cp. K.V. p. 611 sq.
 Dīṭṭhappatta (dīṭṭhi³), 190
 Dīṭṭhigata (62), 96, 112, 160
 Dīṭṭhicarita, 7, 109, 110, 111,
 112, 113, 114, 115, 118, 122

¹ = vadhītvā (Com.). The spelling jhītvā is likely to have been adopted to avoid confusion between jītvā 'having conquered' and jītvā 'having oppressed'. As for the rest, I agree with Professor Rhys Davids (S. B. E. XXXVI, p. 342 n.).

² = tīhi pukkhalā, i. e. sobhaṇa (Com.).

³ = dīpakapallika (Com.).

Diṭṭhinissaya, 65	Domanassa*, 12, 29; (12), 53
Diṭṭhipakkha, 53, 88, 160	Domanassadhātu*, 97
Diṭṭhimāna, 37	Dovacassa, 40, 127
Diṭṭhivipallāsa, 86	Dosa*, 13
Diṭṭhivodānabhāgiya, 128, 160	Dosacarita, 24, 90, 118, 122, 190
Diṭṭhisamkilesabhāgiya, 128, 160	Dosamukha, 190
Dibbacakkhu*, 102, 103	
Disā (4), 117, 121, 122	Dhamma*, 11, 15, 18, 31, 83, 84, 112, 119, 120, 123, 124, 125; (3), 161
Disalocana, 2, 4, 124	Dhammakusala, 20, 33
Dukkha*, 12, 29, 41, 42, 47, 72	Dhammacakka, 8, 60
Dukkhatā (3), 12, 126	Dhammatā*, 21, 22, 50 cp. Mil. p. 179
Dukkhanirodha*, 72	Dhammadesanā, 8, 10, 38, 125
Dukkhadhātu*, 97	Dhammadhātu*, 64, 65, 68, 70 cp. Dh. S. 58. 67. 147. 397. 560. 572
Dukkhanirodhagāminipaṭipadā*, 73	Dhammapaṭisambhida, 20, 61
Dukkhavedanā*, 67	<i>Dhammapada</i> * (4), 170
Dukkhasaññā*, 27	Dhammavicayasambojjhaṅga, 191
Dukkhasamudaya*, 72	Dhammasaññā*, 28
Dukkḥā paṭipadā, 7, 50, 77, 112, 113, 123, 124, 125 cp. A. II, p. 149 etc.	Dhammasvākkhātata, 50, 175
Duggati (twofold), 45	Dhammādhittḥāna, 161, 165, 191
Duccaritavodānabhāgiya, 128, 160	Dhammānupassitā, 123
Duccaritasamkilesabhāgiya, 128, 160	Dhammānusari, 112, 189
Dunnaya, 21	Dhammāyatana*, 68 cp. Dh. S. 58. 66. 147. 397. 572. 594
Dunnikkhitta, 21	Dhamme-ñāṇa*, 54, 82, 127, 191
Dummañku, 50 cp. Vin. III, p. 21; S. II, p. 218; A. I, p. 98; V, p. 70	Dhātu*, 64, 65, 68, 70; (4), 73; (6), 57; (18), 57, 69
Devā, 23	Dhūpāyanā (steaming, but used metaphorically), 24
Desanā, 1, 2, 3, 5, 24, 25, 26, 33, 41	
Desanāsandhi, 38	

* = dhammakotṭhāsāni (Com.).

Nandiyāvatta, 2, 4, 7, 113	anupādisesā nibb ^o , 12, 14, 38,
Nandirāgasahagata, 72	40, 92, 109, 127
Nandūpasecana, 116, 117 cp.	sa-upādisesā nibb ^o , 38, 40,
Jāt. III, p. 144, 25; VI, p.	69, 127 cp. A. IV, 378 sqq.
24, 13 (mamsūpa ^o)	Nibbidā, 27, 29
Naya, 4, 28, 113, 124, 127;	Nibbedha (piercing), ² 153,
(3), 5; (5), 1, 2	154, 156, 157, 159, 160 cp.
Nayasamuttāhāna, 109	Jāt. II, p. 9, 25
Nānādhātu-loka, 97	Nibbedhabhāgiya, 21, 48, 49,
Nānādhimuttikatā-ñāṇa*, 98	77, 128, 143, 144, 145, 146,
Nāma, 15	147, 148, 149, 153, 154, 157,
Nāmakāya*, 27, 28, 41, 69,	158, 159, 160, 161
77, 78	Nimittānuseri, 25
Nāmarūpa*, 15, 16, 17, 28, 69	Niyyāna, 119
Nighāta, 189	Niyyānika*, 29, 31, 52, 63,
Niccasaññā*, 27	83, 92
Nijjīṇṇa, 51	Niravasesa (inclusive), 14, 15
Nijjhāma, 77, 95	cp. Mil. p. 91; 182
Nittanphatā, 38	Nirutti*, 4, 8, 9, 33, 38, 105
Nidāna, 3, 32, 34	Nirūpadāha, 188
Niddesa, 4, 8, 9, 38 (also a	Nirodha*, 14, 16, 17, 29, 73
subdiv. of byañjana)	Nirodhadhamma, 14
Niddesasandhi, 38, 39, 40	Nirodhadhātu, 97
Nidhunati, 90	Nivāpapaṭṭha ³ , 129
Nindiya ¹ , 132	Nissaya, 7, 65
Nippatti, 54	Nissitacitta*, 39, 40
Nibbatti, 28, 79, 80	Nitattā, 21
Nibbānagāmi, 98	Nivaraṇa*, 11, 13; (5), 94
Nibbānadhātu*, 38, 40, 97, 109	Nekkhamma ⁴ , 53, 87, 106, 107

¹ nindaniya (Com.).

² = nibbijhana (nibbijana, MS.), padālana, scl. lobha-kkhaṇḍhādīnaṃ (Com.).

³ Com.: Kuṇḍakādīnā sukarabhāttena puṭṭho gharasukaro hi bālakālato paṭṭhāya posiyamāno thūlasarirakāle gehato bahi nikkhamitum alabhanto hetthā mañcādisu samparivattitvā samparivattitvā assasanto passasanto sayate 'va.

⁴ This word is differently spelt in our MSS.: — nekkhamma, nekkhama, nikkhama, and nikkhamma. The MS. of the Cy. has nekkhama throughout.

Nekkhammadhātu*, 97	Paññindriya, 7, 15, 16, 19, 191
Netta (for nettā, skr. netar), 130	Paṭigha*, 69, 88
Neyya, 7, 8, 9, 19 ¹ , 27 ¹ , 125	Paṭikkhitta, 161, 185, 186, 187, 192
Neyyattha, 21	Paṭiccasamuppāda*, 22, 24, 32; 64, 65, 66, 68, 69, 70
Nerutta*, 3, 8, 9, 32, 33	Paṭinissarati ³ , 113
Nevasaññānāsaññāyatana*, 26, 39	Paṭipakkha, 3, 112, 124
	Paṭipadā* (4), 7, 48, 77, 95, 96, 97, 113, 119, 120, 121, 122, 124, 125
Pakatisīla, 191	Paṭipannaka, 50
Pakāsana, 5, 8, 9, 38	Paṭipassaddhi*, 89
Pakkula ² , 150	Paṭirūpadesavāsa, 29, 50
Paccattasamutṭhita, 8	Paṭisampharaṇa, 27, 41
Paccaya*, 78, 79, 80	Paṭisamphānabala, 15, 16, 38
Paccavekkhaṇanimitta, 85	cf. Jāt. I, p. 502, 9
Paccupatṭhāna, 28	Paṭisandhi, 79, 80
Pacceka-buddha, 190	Paṭhavidhātu*, 73, 74
Pacceti, 93 cp. Mil. p. 125; 313	Patthana, 18, 27
Pajānanā, 28, 54 cp. Dh. S. 16. 20. 555	Pada*, 2, 4, 8, 9, 38, 192
Pañcindriya*, 15, 28, 47, 54	Padaṭṭhāna, 1, 2, 3, 27, 28, 29, 40, 41, 47, 50, 51, 81, 82, 104, 106
Pañcupādanakkhandha*, 15, 28	Padabyañjana, 21
Paññakkhandha*, 70, 90, 91, 128	Padasamhitā, 33
Paññatti (paññatti), 1, 2, 4, 5, 8, 9, 38, 188	Padālana, 61, 112
Paññā*, 8, 15, 17, 28, 54, 191	Padhāna*, 16
Paññābala, 54, 191	Papañca*, 37, 38
Paññāvimutta, 199	Pumajjati (skr. pra + mrj), 164
Paññāvimutti, 7, 40, 43, 81, 82, 87, 127	Pamāda*, 13, 41

¹ = neyya; the Cy. on p. 19 (neyyassa pariññā) says: — rūpārūpapariiggahanavasena neyyam.

² Com.: tāya katam akkulam pakkulakaranā ca ativattati atikkamati. See J.P.T.S. 1886, p. 94 sqq.

³ = niyyāti, vimuccati (Com.).

<i>Pamuti</i> ¹ , 131	Pahāna, 15, 16, 17, 19, 24, 25, 192
Parato ghosa, 8, 50	Pāṇatipāta*, 27
Paramparahetu, 79	Pātubhavana, 29
Paramparahetutā, 79	Pāmuja*, 29
Paravacana, 161, 172, 173, 174, 175, 191	Pāramitā, 87
Parikkhā, 3, 4, 126 ²	Pāsamsa ⁴ , 52
Parikkhāra, 1, 2, 4, 108	Piyarūpa*, 27
Pariggāhaka ³ , 79	Pihāyanā, 18
Parijānanā, 20, 27	Pitāññutā, 29, 80 cp. M. I, p. 223 sq.; A. V, p. 349
Pariññā, 19, 20, 31	Pīti*, 29
Parideva, 29	Pītipharāṇa, 89
Paripāliya, 105	Pītipharāṇatā, 89
Paribrūhana, 79	Pītimanātā, 69
Pariyutthāna, 13, 14, 18, 37, 38, 79, 80	Puggala (26), 189, 190; (19), 190; (5), 191
Pariyutthāniya, 18	Pucchā, 18
Pariyēthi, 1, 5	Pūjja ⁵ , 52, 56
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¹ = pamokkha (Com.).

² The reading of S. kusalaparikkhā seems to be preferable to the reading of B. B. kusalūpaparikkhā which has been taken up into the text, and so we have to read both akusalaparikkhā and kusalaparikkhā instead of akusalūpaparikkhā and kusalūpaparikkhā.

³ = upathambhaka (Com.).

⁴ = pasamsitabba (Com.).

⁵ = pūjaniya.

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¹ Phalan ti pana sāmāññaphalam (Com.).

² = abhiḥbhavati (Com.).

³ = bujjhitabba (Com.).

⁴ = dālha (Com.).

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* Samyuttanikāyavaralañcika, the compound consonant *ñj* being often spelt *ñc*. In S.B.E. XXXV, p. 194 it is rendered 'in the glorious collection called the Samyutta Nikāya', but surely 'making known' or 'exposition' is the idea suggested. Cp. also *lañjeti*, Jāt. I, p. 452, 5.

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¹ = puññabhāvanā (Com.).² = aparaddha, khalitapuggala (Com.).

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Visattikā, 24 cp. Dh. S. 1059. 1136. 1230	Sa-upādisesa*, 92. See Nibbā- nadhātu.
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¹ = vaṭṭati (Com.).² = vimociyamāna (Com.).³ = atiseti (Com.).⁴ = samantato pallavagahaṇena virūḥa (Com.).⁵ = samsarita (Com.).⁶ = sakyate, sakkā (Com.).

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¹ = pakkhipati, adhiṭṭhahati (Com.).

² = anuparatasallekhavutti (Com.).

³ = sakāraṇa (Com.).

⁴ = sabrahmacārī (Com.).

<i>of millet</i>), 141 cp. M. I, p. 343; A. II, p. 206; Jāt. III, p. 144, 25	Suññatavimokkhamukha, 90, 123
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¹ = acchiddacatupārisuddhisilavutti (Com.).

² Com.: Yathā puriso udakagahaṇena garubhāram nāvam udakam bahi siñcitvā lahukāya nāvāya appakasiren' eva pāragū bhaveyya pāram gaccheyya.

³ = gaha (Com.).

⁴ = gametabba, netabba (Com.).

⁵ = kusalākusale vitivatti (Com.).

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¹ In a few cases, where the same quotation occurs more than once, I have added here the source which escaped my notice before.

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' Ajj' eva kiccam ātappam, and so on.